

The Sweet Loving
INVITATIONS
Benjⁿ O F Beddome

A Tender J E S U S to POOR S I N N E R S, is
here Presented ; and what this J E S U S
is, is also made manifest.

With the Excellency of his Voice, and preciousness
of his Grace ; And a short Description of such
as hear his Voice, and see his Face.

With a brief Word concerning Repentance : And a cordial
Confession of sin, joyned with a real Forsaking of sin :
the benefit thereof, and the comfort therein.

And some parricular Characters of an upright Christian: with
a Word unto the upright mans Calling, what it is : shew-
ing how Acceptable he, and his Labours are
with the Lord.

Wherein is likewise Discovered, That it is the great Concern-
ment and Duty of a Christian, for to attend his Watch
for Christs coming.

It is also cleared, That the choice Embracements of a pre-
cious Christ, are wonderful Acceptable unto all such as
have a real Interest in Christ.

Some Prison Meditations concerning the Hidden Treasure :
some means prescribed how it is Discovered, and such as
have it do eminently prize it, and upon no terms will Part
with it.

By *Samuel Bradley*, A Prisoner of Hope.

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at his House in *Christophers Alley*, in *Martins*
near *Aldersgate*, 1661.

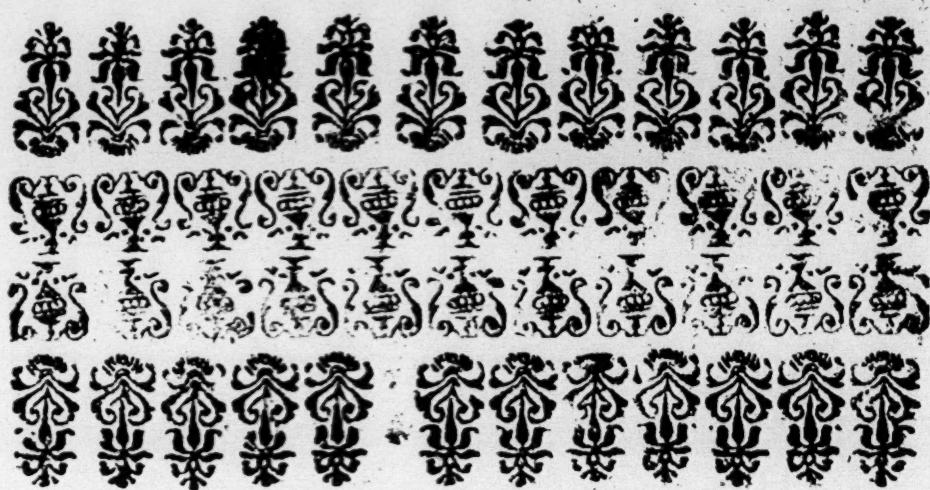


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TO THE
READER.

Reader,

IT being the Heavenly pleasure of my Father, to what end is in a measure known unto us, but in a special manner best known unto himself; by his Providential hand hath cast my Lot (with many more of the Preci-

To the Reader.

ous Sons of *Sion*) to a stinking Goal, amongst Theeves and Murderers; yet, through Grace, a place of Soul-refreshment; where I, and the rest of my fellow-Companions in Sufferings, can say, We see the King of Righteousness, his daily presence.

And being prevented, by this sudden dark Providence, from sounding the Trumpet of the Gospel, as formerly, to Saints and Sinners, by the eminent way of Preaching; I did judge it my Duty to do what I could for my Dear Lord by way of Writing, not desiring to hide my little Talent in a Napkin: And although what is here presented, be not brought forth in a lordly dress, and stuffed or garnished with the Eloquence of the Learned *Rabbies* of the Earth; In thy Reading, be much observing, whether the things herein expressed, are any way made useful to thee; if so, let them be heartily enter-

To the Reader.

entertained by thee ; and if thou dost
reap any Comfort to thy Soul, give
God the glory.

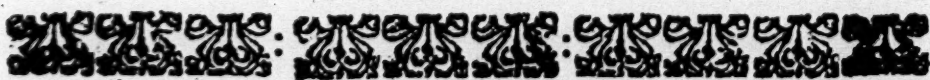
Read diligently, and Meditate up-
on what thou readest ; and do as the
noble *Bereans* of old had wont to do ;
Take nothing upon trust, but search
the Scriptures, and see if this which
is here presented, be according unto
the Golden Rule of the Holy Scrip-
tures ; and if upon thy diligent search
thou canst find it is, accept of it ;
if not, reject it : And so I shall Re-
commend what is herein expressed
to thee (whoever thou be) Courteous
Reader ; and shall earnestly Pray un-
to the Lord for thee, That this en-
suing *Treatise* may be blest unto thee ;
And do by these following *Directions*
as *Mary* did by the Sayings of our
Dear Lord Jesus, *Ponder on them* :
And if they be worth thy Accep-
tance, lay them up in thy heart ; And
Oh ! that it may appear thou dost
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To the Reader.

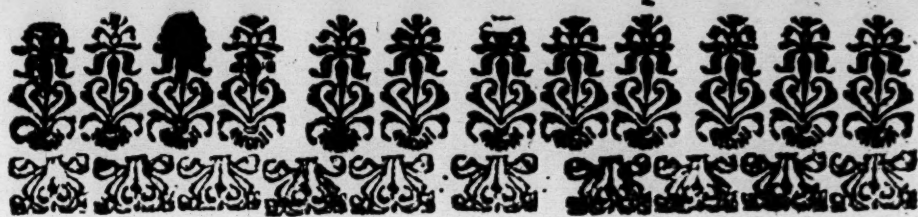
gain Advantage by it in thy Life ; to
the only wise God I shall Commend
thee, who is able to save thee, and
give thee an Inheritance with the
Saints in Light,

*And remain one, who is wil-
ling and free to be helpful
to you, to help you for-
ward in the wayes of Pre-
cious Jesus,*

S. B.



To



To those my Beloved Friends, who for the present are Afflicted, yet by the Father truly Beloved, who are Separated from *Antichrists false Worship*, into the *Faith and Order of the Gospel*, I send Greeting; And to all the rest of the *Faithful followers of the Lamb*, in this hour of *Temptation*.



Therefore, the *Prisoner of the Lord*, beseech you that you walk worthy of the vocation wherewith you are Called; with all Lowliness, and Meekness, and Long-Suffering; forbearing one another in Love, endeavouring for to keep the Unity of the Spirit in the bond of Peace: And Oh! that you may be alwayes abounding in the precious wayes of the Lord; knowing this, *That your labour is not in vain in the Lord*. And though for the present our gracious Father may lead his precious Sons and Daughters into the Wilderness, yet be encouraged in this, He will speak very kindly unto us,

An Epistle to my

and will cause us for to sing one of *Sions* Songs, as in the dayes of our youth, which was a flourishing Season.

Oh! Let us be very Careful, That we be not entangled with *Antichrists* yoaks in this Trying Sifting day of *Jehovah*, but let us like the valiants of *Israel*, stand fast in the liberty wherewith *Christ* hath made us free; and by no means be entangled with the yolk of *Bondage*: for after our God hath Tried us, and found us faithful, he will let us see that we shall be freed from every yolk.

Though the Allurements of *Satan* may be presented unto us, and worldly enjoyments may seemingly appear sometime for to be a snare to us, and our wicked heart may also appear for to hanker after their golden baits that *Satan* shall present unto us: Oh! yet let us bear in mind the Exhortation of the blessed Apostle; Therefore my beloved Brethren, be you stedfast, unmoveable, alwayes abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.

And though it be come unto this pinch, that we must either forsake *Christ* and his precious wayes, or take up the Cross; Oh! in the fear of the Lord, chuse the Cross; and
for

Well-beloved Brethren.

for your encouragement, consider 'tis not long ere you shall wear the *Crown*, and it will prove a precious *Crown* to those that enjoy it ; it is of more worth than the whole *World* : Oh ! mind the wholesome Counsel of the blessed *Apostle*, whatever it cost you ; Consider not so much the charge you shall be at here, for it shall not be worth the mentioning, considering the *Glory* you shall enjoy hereafter.

Oh ! *Forsake* not then *the Assembling together as the manner of some*, yea too too many in this day is, but rather be provoking *one another to Love and good Works* ; so much the more, Considering *the Day of the Lord drawes very nigh* ; and he that *must come, will come, and will not tarry*.

Oh ! ye Remnant of the *Lord*, that waits for your blessed *King*, who is the rightful Heir unto the *Crown*, make ready, for his Day hastens greatly ; Oh ! get your *Bride Attire* on, for your *Bridegroom* will give you a visit very suddenly ; and though there is for the present a *Cloud* or *Red-Sea* between you and the *Good Land*, where your *King* will Resort for to meet his sealed Number ; yet know this, that the boystrous *Streams*, and *Fountains* of *Waters*, and red *Sea* of dismal *Troubles*,
shall

An Epistle to my

shall be dried up, that the Ransomed of the Lord may pals over.

Oh Dear Remnant of the Lord! Oh! delight to follow your dear *King*, though into a Wilderness for a season; be of good courage, for the *wheel within the wheel* will be discovered ere long, to them that have not bespotted their Garments with *Antichrists* defilements: Come, lift up your heads, *the day of your Redemption draws nigh*, and the singing-time in the New *Jerusalem*, will make a mends for all your hard Bondage here. Oh! faint not, and without doubt you shall reap, for *Jehovahs* Harvest-day is approaching; And if you look abroad upon his Providential Dispensations, with a sanctified eye truly enlightened, you may see that *Antichrist* is a playing his last part, that he shall or can play upon the Stage of the World; and all that Comply with her, shall also with her partake of her torment, for the dreadful Day of the Lord hastens, it hastens greatly.

Oh Remnant of the Lord! be Chearful; Oh fellow-Companions in Sufferings, the Lord keep us faithful; And when Christ, *who is our Life*, shall appear, *We shall appear with him in Glory*.

Beloved

Well-beloved Brethren.

Beloved in the Lord, in this little Book, which may so be termed, is Presented *Jehovahs Breathings* in my Soul, by way of Revivement of some particular Truths, that you have heard from me by lively voice; And having some time in my Confinement, I have improved it as the Lord was pleased for to direct me; and being debarred from our sweet Communion that we have had, to the great refreshment of our Souls; and also prevented to *watch over you in the Lord*: yet if it be the pleasure of our Dear Lord, he can make these Truths that are here presented unto you, of great Use and blessed Concernment.

And dearly beloved in the Lord, be of good Courage, and labour *to hold fast the Profession of your Faith without wavering*; And this know, that the pleasant Fruit of the Land of *Canaan*, will make us amends for all our hard, difficult, and tedious Travels in the Wilderness; as I have, so would I now *Exhort you, and charge everyone of you, as a Father doth his Children, That you walk worthy of God, who hath called you unto his Kingdom and Glory, 1 Thess. 2. 11, 12.*

And unto all the faithful Followers of
the

An Epistle to my

the Lamb, who are waiting for their *Kings coming*: Oh! let us be very careful for to maintain our *Christian Watch*; And this know, That the *Vision* is for an appointed time; and though it tarries, wait for it, for the *Day of Sions* rejoycing doth greatly hasten; and then shall you sing *Halalujah* for ever; and sorrow and sighing shall fly away.

Let the Consideration of this, engage our Affections more into Heaven, from whence we expect our Dear Lord for to come, in the Glory of the Father and his Holy Angels: Oh! let the glorious Concernment of the *Kingdom of Christ*, and the Thoughts of it dwell more upon our hearts; for the truth is, a Christians Affection is, or at least ought to be, in Heaven, and in a longing frame waiting for the Coming of Christ: And, Oh! that it might be our Portion for to be thus waiting.

And, for the present, I shall cease from Writing, and leave the things herein contained, unto your serious Consideration, and leave you all to the Lords blessing; And Oh! that he would cause his face for to shine upon you, and give you Peace in the Hope and Expectation of the Glorious

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Well-beloved Brethren.

ous Coronation day of the *King of Sion*; to the end it may so be, the very God of Peace *Sanctifie you wholly*; and be careful for to *abstain from all appearances of Evil*: And I pray God your whole Spirit, Soul and Body be preserved blameless and harmless unto the Coming of our Lord Jesus Christ: Faithful is he that hath called, who will so do it. Brethren, Pray for us; Peace be to the Brethren, and Love with Faith from God the Father, and the Lord Jesus Christ: Grace be with all them that love our Lord Jesus Christ in sincerity, Amen.

From my confined Prison, yet perfumed Habitation, made so to be by the holy Unction, the Common-Goal; namely, the *White-Lyon*, the 28 Week of my Captivity; yet by the Fathers Love made a Place of blessed Liberty.

Written (I trust) by one who is related to the Father, united to him by the Son, whose Evidence for Heaven is Sealed by the Spirit, in Communion with the Saints, and a Servant to the Church,

Samuel Bradley.



These following Verses are directed to
those, to whom in Gospel Commu-
nion I am Related.

Dear precious Friends, my Joy and eke my Crown,
Sweet Christ embrace, though Creatures on you

Let precious Jesus be your Life and Stay, (from:
His Heavenly Voice do you alwayes Obey.

Come, mind the Streams that from the Fountain flow,
Christs heavenly beams will make you for to know,

The Way of Life; that Path that is so sweet,
Where Christ doth Walk, and doth poor Sinners meet.

Oh! Children of the Lord, in Christ delight,
Yea, walk with one accord, and do unite:


And in the work of Christ, come be as one,
Oh! Worship Christ the King, and him alone.

Give attention to what is Written here,
Do you it Read with Godly holy fear.

Pray to the Lord, that Profit you may Gain
By what you read, and his sweet Love obtain.

That Gospel Mysteries you may behold,
And more of his choice Grace to you unfold.

And

 And on the precious Fountains take your fill,
And in his holy Presence ever dwell,

Where Joy there is, and that for evermore;
This precious Jesus let us own therefore.

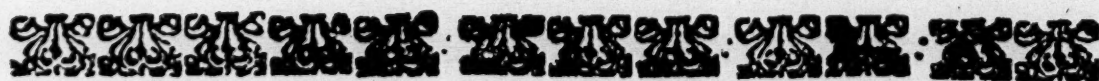
Now precious Brethren all, and Sisters dear,
Bear me upon your hearts, when you draw near

Unto Christs Throne; and there, Oh! plead for me,
That more of Christ's sweet Teachings I may see.

That of this Fountain I may take my fill,
And also witness more of Heavenly skill:

Your poor Afflicted Brother now doth rest,
Praying that you may Suck at Christs sweet breast.

From the White-Lion, a Habitation sweet,
Where Sions King, do often our Souls meet.



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A Word of Invitation to poor Sinners, for to invite them in unto Jesus Christ.

Sinners, there is very great Encouragement for you to come unto precious Jesus.

First, Because he invites you freely, *The Spirit and the Bride sayeth, Rev. 22 Come; And let him that Heareth say, 17. Come; And let him that is a Thirst, Come; And whosoever will, let him Come, and Drink of the Water of Life freely: Moreover, Consider that the End of Christs Coming, was not to Call the Righteous, but Sinners unto Repentance, Matth. 9. 23.*

Secondly, The greatest of Sinners may be welcome unto Christ; as you

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may

may see in *Isa. I. 18.* how ready precious Jesus is, to reason the Case with thee, *Though thy sins be as red as scarlet, I will make them as white as snow; and though they be as Crimson, I will make them as Wooll.* Oh Sinner! consider the precious blood of Christ truly applyed unto thy Soul, will cleanse thee from all thy sins; and he it is that must Present thee to the Father, without spot or wrinkle.

Thirdly, *Sinner*, Art thou burdened, or loaded with thy Iniquity? Oh! come to Christ, and he will *ease thee of thy burden*, and will *make it very easie* unto thee, *Matth. XI. 28.* Oh! hearken unto the Call of Christ, *Come unto me all ye that labour, and are heavy laden, and I will give you rest:* Poor burdened Sinner, that findeth sin to be a burden unto thee, take Christ at his word; he hath promised rest.

Fourthly, *Sinner*, Art thou Thirsting and longing after Jesus Christ? Oh! thou art the Soul that art welcome

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come to Christ; the Promise of Christ belongeth unto thee that art in a thirsting state, *Isa. 44. 3. I will pour water upon him that is a thirsty; and floods upon the dry Ground; I will poure my Spirit upon thy Seed, and my Blessing upon thy Off-spring.* Oh Sinner! what canst thou desire more? God will not only give thee his Spirit, but he will *Joh. 7. 37.* poure it down upon thee; and *blessed is that Soul that hungers and thirsts after Righteousness, for they shall be satisfied, Mat. 5. 6.*

Fiftly, Come Sinner, Art thou willing for to give Entertainment unto Jesus Christ? Thy Food shall be very choice, *Isa. 1. 19. If thou be willing and obedient, thou shalt eat the good of the Land:* Gods feeding will doubtless prove filling unto thee; Oh! taste and see how good the Lord is.

From this last Particular, observe Three Things:

First, It is God alone that worketh this Will, *Eph. 2. 13. For it is God that*

worketh both to Will and to Do of his own good Pleasure.

Secondly, It is by the Will of God that we are sanctified, Heb. 10. 10. By which Will we are Sanctified, through the Offering of the Body of Christ once for all.

Thirdly, It is by the Will of God we are Begotten: Of his own Will Begot he us with the word of Truth, that we should be a kind of the first Fruits of his Creatures.

Remember Sinner, Christ stands ready for to give Entertainment, unto such that give attention unto him, and come at his knock, Rev. 3. 20.

Sinners, take notice of these Four Things that follow:

First, To the end you may give Royal Entertainment to Christ, take special notice what Christ is:

1. Jesus Christ is a Precious Saviour, Jer. 14. 8. O the Hope of Israel, the Saviour thereof in time of trouble: Take notice of Luk. 2. 11. For unto you is born this

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this day in the City of David a Saviour, which is Christ the Lord. This Jesus is an able Saviour, for he is able for to save to the uttermost all those that come unto God by him; for he ever liveth for to make intercession for them, Heb. 7. 25. Sinner, the willingness that is in Christ to receive thee, and the unspeakable Ability that is in Christ for to save thee, should be strong engagements unto thee, for to give Entertainment unto him.

Secondly, Jesus Christ is an *Heavenly Advocate*, 1 Joh. 2. 1. *My little Children, I write unto you that you sin not: If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous. Poor sinner! What can be desired more? Christ himself will Plead for thee hereafter, Provided, thou canst upon good grounds make it forth he is thy Advocate here; to such as know him, he is a Mediator; and, A Mediator of the best Covenant, Heb. 8. 6. Oh! therefore learn to*

be acquainted with him who will prove thy friend in the needful hour. *Sinner*, If thou hast an Interest in Christ, when thou shalt be Araigned at the Bar at the last Day, Jesus Christ himself will undertake to plead thy Cause for thee, and bring thee off with honour; and will also give thee an *inheritance with the Saints in Light*.

Thirdly, Jesus Christ is not only a Precious Saviour, and an Heavenly Advocate, but he is also a *Blessed Redeemer*, Psal. 130. 7, 8. *He it is that Redeems his People from their sins* in a plentiful manner, and will lay none of their sins unto their Charge. And Luk. 1. 68. *Blessed be the God of Israel, for he hath Visited and Redeemed his People*: And this is the happiness of such as know him in Truth, they know that *their Redeemer liveth, and that they shall live with him, and be with him upon the Earth in the latter day*; yea, notwithstanding the *Worms* shall destroy their Bodies of Clay, yet

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in their Flesh shall they see God.

To the Second Thing; as you have seen what Christ is, so take notice what Christ doth.

First, Christ Calls upon us, for to Come unto him, and to accept of him, and that by his Word.

Oh! the *Word of the Lord was very Precious*, and in great esteem in the dayes of *Samuel*, when *there was no open Vision*, 1 Sam. 3. 1. Soul, be very still, and hearken, it may be thou at last may hear a word behind thee, saying, *This is the way, walk in it*, Isa. 30. 21. Sinners, finners, hearken unto the Word of the Lord, *Isa. 55. 1.* God hath sent forth his *Proclamation* to the whole World; let there be no noise within thee Entertained to prevent thee, but hear what God sayes by his holy Prophet, *Oh! every one that Thirsteth, come ye to the Waters:* And if thou be't a poor finner that hath nothing for to bestow for what thou hast, remember thou maist have

the Wine and Milk of the Word and Spirit *without Money, or without any Price.* And sinner, take notice, If thou dost not take *Christ* upon *Christ's* own terms, he will be offended, and chide thee for it ; upon Gods terms, Soul, thou maist have (whatever thou stands in need of) freely.

Secondly, As *Christ* Calls us by his *Word*, so he doth likewise Call us by his *Spirit*, Rev. 22. 17. *The Spirit and the Bride saith, Come and drink of the Waters of Life freely.* It is the Word that presenteth *Christ* to the Ear, but it is the Spirit that applies *Christ* to the Heart ; It is the Word *without* that doth invite a Soul to *Christ*, but it is the Spirit *within* that makes a Soul welcome to *Christ*.

Thirdly, *Christ* doth invite us to himself by his *Promises* ; He that comes to *Christ*, shall find acceptance by *Christ* ; for he hath Promised and engaged in no wise, or upon no account, for to cast them off, Joh. 6. 37.

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Oh Soul ! What blessed Encouragement is here for to come unto Jesus Christ ? Upon no terms, if thou comest to him, will he put thee by ; it is not sin that shall put thee by ; for he will wash thee in his own Blood, and take away the defilements from thee : It is not in the power of *Satan*, for he will fly at the sight of a Saint that doth resist him in Faith ; much more then will he fly at the sight of Precious Jesus : It is not Conscience that shall put thee by, *for if our Conscience should condemne us, God is greater than our Conscience.*

Fourthly, God doth not only Call thee by his *Promises*, but also he doth Call thee by his *Providences* : Oh ! doth not the Lord, almost every day, by his *Providences*, be-speak us to come to him ? Oh ! did not the *Providence* of Christ's Death upon the Cross, engage the poor *Thief* to come to Christ, and say, *Master, Remember me when thou comest into thy Kingdom ?*

Oh !

Oh ! it was a blessed Providence to us in General, and to him in Particular ; for he was a great Gainer thereby, and his gain was no less you know than Paradise : Oh ! it was a blessed Providence.

We might instance much more for the further Proof of this Particular, but I shall forbear, and come to the Third Particular in the General ; and that is for to shew you the wonderful Preciousness of the Voice of Christ, to the end sinners may fall in love with it.

First, The Voice of Christ is an *Excellent Sweet Voice* : Doubtless that was it that put the Spouse into such a longing frame after Dear Jesus : Oh ! nothing would give her Content but the sweet Countenance of Christ, *Cant. 2. 14. Let me see his Face, and hear his Voice ;* and the reason, *Because his Voice is sweet, and his Countenance is comely.*

Secondly, The Voice of Christ is
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a Comfortable Voice. How is it with thee, poor *Soul*? Art thou in trouble and disquieted about thy sins? hearken to the Voice of *Christ* that died for thy sins, *Isa. 53. 5.* *He was wounded for our Transgressions, and he was bruised for our Iniquities, and the Chastizement of our Peace was upon him, and with his Stripes we are healed:* Oh! this is a Comfortable Voice indeed, that he that *knew no sin, was made sin for us, that we might become the Righteousness of God in him.*

Again, Art thou troubled with a Back-sliding frame of Heart? hearken to the Voice of God, *Hos. 14. 4.* *I will heal their Back-slidings, and love them freely.* Oh Comfortable Voice! The free love of God to us is, He will not only heal us, but manifest rich and free love to us.

Again, *Soul*, Is there any trouble upon thee Concerning the World? Harken unto the Voice of *Christ*, *Be of good Comfort, I have overcome the World,*

World, Joh. 16. 33. A Comfortable word indeed; in Christ we shall have Peace, and not only so, but he'll overcome the World for us; without controversie the Voice of Christ is Comfortable.

Thirdly, The Voice of Christ is a Powerful Voice. If Christ speaks, who can resist? The Voice of the Lord was of such Power and Efficacy, that it made Adam to hide himself from the Presence of the Lord, Gen. 3. 8. It was the Voice of the Lord that called
1 Sam. Samuel to minister in the Priests Office,
1. 11. that told him, I will do a thing in Israel, at which the ears of every one that beareth, shall tingle; and therefore must needs be Powerful. It was the Voice of the Lord, that made Paul cry out, Who art thou, Lord? when he was smit to the Earth, at which Voice he was fain to yield in a wonderful manner, Acts 9. 4. and therefore it was a Powerful Voice; And the Voice of God, through Paul, that made

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made *Felix*, that great Ruler, for to tremble; and therefore we must needs grant, That the Voice of Christ is a *Powerful Voice*.

Fourthly, The Voice of Precious Jesus is a *Profitable Voice*: Oh! it is the Voice of Jesus that causes Heavenly joy and gladness in the Soul of a Believer; *It is the Voice of my Beloved that knocketh, saying, Open to me my Sister, my Love, my Dove, and my Undeiled*, Cant. 5. 2. which occasions great Joy: Oh! it was that indeed that made the Spouse of Christ so unwilling to part with Christ, when she had a sight of Christ; it was that Joy that she was wrapt up into, the full enjoyment of her Beloved, that when she had found him whom her Soul loved, *she held him fast, and would not let him go*.

Again, It is the Precious Voice of Christ that produces Peace, and therefore Profitable. If Christ speaks Peace, who can make War? If Christ doth

doth say, *Sons and Daughters, be of good chear, your sins are forgiven you; Who can lay any thing unto their charge? It is God that Justifieth, who is he that Condemneth?* Oh! to such as can say they are Justified by Faith in Jesus, there is true peace.

Fourthly, The Fourth General Head, Wherein is discovered Five sorts of Persons that come short of Hearing of the Voice of Christ, and yet all Pretenders for to be Hearers of Christ.

1. *The Carnal Hearer of the Word,* comes short of Hearing of Christ's voice; and this sort of Persons will come to Gospel-Ordinances as the People of God came, and will sit as *Jer. 38.* his People sitteth; and will Hear the *31.* words of Christ, but are no way careful for to do them; and with their Mouth they will shew much love, but as for the Heart, it goes after Covetousness, which doth very much favour of a Carnal, Low, Beggarly and Un-

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Unbecoming frame of Heart, which is no way acceptable unto God, nor profitable to man.

2. *The Careless Hearer of the Word*, comes abundantly short of Hearing the voice of Christ: And as for such, their words have been *stout against the Lord*: and yet they will stand it out to the last, and say, *What have we spoken so much against thee?* The Answer is at hand from the mouth of the Prophet, *You have said it is in vain to serve God, and what Profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hosts?* Mal. 3. 13, 14. And so they grew Cold, and Dead, and Careless in the Service of God. Oh poor Soul! beware of this Frame: If thou prove Careless in the Concernments of God, it will not be long ere thou prove Barren and Fruitless in the matters of God; Beware therefore!

3. *The Wandring Hearer of the Word*, shall undoubtedly come short of

Isa. 29.
13.

of Hearing the Voice of Christ : Oh ! it is at such a time that God will be found, when our Hearts are affected with him, and our Soul afflicted for him ; When Care and Diligence is truly manifested in our approaches to the Lord, *Ye shall seek me, and find me, when you search for me with all your hearts.* When the Heart goes up in Prayer to God, then it is that the Soul gains and obtains the Mercy from God.

Rom. 12
11.

4. The *Slothful Hearer of the Word*, doth come short of Hearing of the Voice of Christ : That which will prevent our Slothfulness in the Concernment of God, is ferventness of the Spirit in the Service of God ; If ever we intend for to obtain and inherit the *Promises*, *We must not be Slothful, but followers of the Faithful, Heb. 6. 12.* Who was alwayes Careful, and continually Vigilant, and alwayes *Abounding in the Works of the Lord* : And on the other hand, our
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Dear Lord Jesus doth Complain of the slothful and dull Hearers of his Age, saying of them, *Matth. 13. 15. These Peoples Hearts are waxed grosse, and their Ears are dull of Hearing, and their Eyes they have closed, lest at any time they should see with their Eyes, and hear with their Ears, and should understand with their Hearts, and should be Converted, and I should Heal them;* Oh ! let us beware of a dull slothful frame of Heart, for it is a very sad and dangerous frame.

5. *The Doubtful Hearer of the Word,* comes short of Hearing of the Voice of Christ; *Without Faith we can be no way capable to please God, Heb. 11. 6.* A Faithless Prayer, is an Answerless Prayer; and an Answerless Prayer is a Comfortless Prayer. Oh ! then let us take the wholesome Connfel and Advice of our Dear Lord Jesus, *Be not of a Doubtful mind, Luk. 12. 29.* Oh ! then it is, and not till then, that the Word profiteth, when the Word

is mixed with Faith in them that hear it, Heb. 4. 2. If this be true, which none can justly deny, then it is much our Concernment to be Exercising of Faith in the Hearing of the Word of God, if ever we intend to hear the *Sweet, Precious, Powerful, and Profitable Voice* of Christ.

Fifthly, The Fifth General Head; wherein is made manifest Six sorts of Persons that may be said for to be true Hearers of the Voice of Christ.

1. Such as *Hear the Word with care and diligence*, may undoubtedly at last hear the voice of Christ. If we would gain Comfort in what we Hear, we must exercise Care when we do hear; *Incline your ear, Come unto me, hear and your Souls shall live, Isa. 55. 3.* And I will make an everlasting Covenant with you, even the sure Mercies of David: Such hear to much profit, if they profit by what they hear; and such profit by what they hear, when life is Conveyed to them when they hear; and

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and when life is Conveyed to us by Christ, then it may be possible that we are in Covenant with Christ; and such as are in Covenant with Christ, are United to Christ by Holy Covenant for ever; and such that be in Covenant with Christ, Oh! they are the Persons that do effectually hear the Voice of Christ. The wholesome Counsel of the Apostle, if it be well observed, no doubt but will prove very beneficial to the Soul; *Brethren give diligence to make your Calling and Election sure, 2 Pet. 1. 10.* And it will be worth our serious observation of the blessed Encouragement that follows this wholesome Exhortation of the Apostle, *For if you do these things, you shall never fall*; Therefore as we tender the Glory of God, & our own good, let us Exercise Care and Diligence in hearing of his Word.

2. *The Faithful Hearer of the Word*, shall understand the Voice of God; A bare hearing of the Word, without

believing in the Word, will produce little good. Observe the words of Dear Jesus, *Joh. 5. 24. Verily, verily, I say unto you, He that Heareth my Word; Is that enough? Nay; And Believeth in him that sent me; What then? That Soul hath then a Portion sufficient, which is no less than Everlasting Life, and shall not come into Condemnation, but is passed from Death to Life: And this is the Soul that hears to good purpose. Such as do thus receive Christ by Faith, are nearly, clearly Related to him; For as many as receive him, to them gave he Power for to become the Sons of God, even to them that believe in his Name, Joh. 1. 12. Oh! Faith is of precious Concernment; it doth both Adorn and Enrich a Christian; it doth put him into a thriving state when it is Exercised to purpose: Therefore Soul, whatever work thou undertakest to do, Oh! labour for to Exercise Faith, for it will help thee for to under-*

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3. The *Spiritual Hearer of the Word*, is he indeed that shall Hear the Voice of Christ; Oh! it is he that hath this Ear that can hear what the *Spirit saith unto the Churches*: It is the Spirit that seals Instruction: it is the Inspiration of the Almighty that giveth Understanding. Oh! therefore let us wait for the Promise of the Spirit, that is Promised to be given forth in the latter day. Rev. 2.
17.

4. The *Patient Hearer of the Word*, shall obtain to Hear the Voice of God. The Grace of Patience is of excellent use unto a Christian; and if ever we intend for to enjoy the Presence of God, we must live in the exercise of *Patience*. *Rest in the Lord, and wait Patiently for him*, Psal. 37.7. And the Prophets Exhortation doth suit much unto this purpose, *Lam. 3. 26. It is good that a man should both Hope and quietly Wait for the Salvati-*

on of the Lord. A patient waiting for God, is wonderful acceptable unto God: Come, let us be patient in Waiting, and doubtless at the end, we shall obtain the Promise; and it will be matter of Comfort to us in the Day of Christs Appearing, that we have been Patient in our Waiting.

5. The *Constant Hearer of the Word*, shall be found to Hear the Voice of God. Oh! to such Souls is the Blessing Promised: *Blessed is the man that Heareth me, Watching daily at my Gates, Waiting daily at the Posts of my Doors*, Prov. 8. 34. Oh! happy is that Soul whom God shall bless: And Constancy in the Matters of God, without all doubt, will prove for our good: *Mary* may be said for to make Choice of the better part, when she did often attend upon the Teachings of Christ. Oh! who can Express the Great Soul Advantage that is to be gained, when by
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Constant Attendance on Christ, Spiritual Communion is obtained : Sinner, be therefore Exhorted to be Constant in your Attendance of dear Jesus.

Last of all ; The *Fruitful Hearer of the Word*, shall Hear the Voice of God ; And these are those that our Lord speaks of, that are the *good Ground*, Luk. 8. 15. which is an honest and good Heart, having heard the Word, keep it, and *bring forth fruit with Patience* : Such Hearers is God well pleased withal indeed, that lay up the Truth in the Heart ; and such are said to take root, and bring forth fruit acceptable and well-pleasing to God : In such the Most High delights. And come, let us strive more to be the objects of Gods delight ; the more fruitful we are for God, the more profitable it will be to our selves : Learn therefore to be Fruitful.

*A Word of Exhortation to Sinners, to
perswade them to Repent.*

The Consideration of the nearness of Christs approaching, should deeply engage us for to Repent; *Repent, for the Kingdom of Heaven is at hand, Matth. 4.*

From hence note Four Things :

First, *Labour to get a right Understanding of the Truth of Repentance.*

Secondly, *Endeavour to know how true Repentance is wrought.*

Thirdly, *Endeavour for to Understand, what blessed Fruits, or Effects, true Repentance doth bring forth.*

Fourthly, *Labour to get a right Understanding of the Grounds and Reasons Why we must Repent.*

*First
General
Point.*

True Repentance is a special work of the Spirit of God in the Soul, working a Real and thorow Change in the Heart from sin unto God : It may be called, having the Heart truly Circumcised to Love the Lord, which

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ners, to which is the Work that God undertakes to do for us, *Deut. 30. 6. And the Lord thy God will Circumcise thine Heart, and the Heart of thy Seed, to love the Lord thy God with all thy heart, and with all thy Soul, that thou mayest live.* And for the right understanding of the *truth of Repentance*; See it in two Eminent Worthies, in the dayes of old; though we might make mention of many more.

Example 1. *David* in Numbring the People, *2 Sam. 24. 10. And Davids Heart smote him after that he had Numbred the People. 1st.* Here we may plainly see, that *true Repentance* is Heart work. 2dly. Note, *true Repentance* doth engage a Soul ingeniously to acknowledge the sin, as here you may see by *Davids Experience, I have sinned greatly in what I have done.* 3dly. *True Repentance* doth teach the soul to lye low at the foot of the Lord for Mercy, as here you also see *David* did; *And now I beseech thee*

thee, O Lord, take away the Iniquity of thy Servant. 4thly. Observe, That Soul that doth truly Repent of sin, is made very free and willing to part with his sin; *Take away the Iniquity of thy Servant, for I have done foolishly.*

Exam. 2. The second, is *Ephraim*; who, when he Repented, comes be-moaning of himself: And first, note, in *Ephraim* you may find a turning from sin, *Jer. 30. 19.* 2dly. A Repen-ting for sin. 3dly. Instruction to be learned by sin. 4thly. A holy smi-ting upon the Thigh for sin. 5thly. There is holy shame for sin; with all put together, & well understood, we may easily understaud what *true Repentance* is; And if you cast them up together, *true Repentance* is, First, A true Change wrought in the Heart. 2. Engageing of the Soul to an inge-nious acknowledgement of sin unto God. 3. Laying the Soul very low at the foot of the Lord for Mercy. 4. Working up the Soul to an abso-lute

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5. A true, and real turning from sin.

6. With Hearty Repenting for sin.

7. Understanding many Instructions

from God, by sin repented of. 8. And

a holy smiting upon the thigh for sin,

with bitter sorrow of heart. 9. A

holy shame for sin, in a sincere man-

ner: And so the *First Point* is fully

Answered unto; namely, What *true*

Repentance is.

True Repentance is wrought by *Second*
God, and so Conveyed unto us as a *General*
Gift; *Him hath God the Father exalt-* *Point.*

ed with his right hand, to be a Prince and

a Saviour, for to give repentance unto

Israel, & forgiveness of sins, Acts 5.3.

Here we may plainly see, that Re-

pentance is a *free Gift* bestowed up-

on us by Jesus Christ, as he was ap-

pointed by the Father for the same

work. *Timothy* doth also bear witness

unto this Truth; *In meekness instruct*

those that oppose themselves, if God per-

adventure will give them Repentance,

2 Tim.

2 Tim. 2. 25. Here Repentance is called a Gift.

2. True Repentance to us is made manifest by Gods goodness ; so sayes the blessed Apostle, *Come, let us not despise the riches of his Goodness, and Forbearance, and Long-suffering ; not knowing that the Goodness of God leadeth thee to Repentance,* Rom. 2. 4. Ob-

serve, True Repentance doth oftentimes prove very fruitful to the soul ; it may be said that it bears twins, two at once ; for True Repentance produces *Godly sorrow*, 2 Cor. 7. 10. And

2 Cor. 6. 10. *Godly sorrow produces Spiritual joy ;*
 10. Learn therefore, Oh ! Soul, to be very well acquainted with the *Truth of Repentance.*
 Jer. 31. 13.

Third General Point. *The Blessed Fruits and Effects that true Repentance doth produce.*

First, True Repentance works in the Soul, a real and true love unto God : This Truth *David*, the man of God,

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God, could relish very well, and was very experimental in, *Psa. 116. 1. I love the Lord:* And David gives you his Reason why he doth so, *Because he heard my voice, and my supplications; I love thee, O Lord, my strength, Psal. 8. 1.*

Observe Three Things, for the tryal of our love unto God.

1. If our Love be true to Christ, he will be Chief in our Affections: Though we may have love for others, yet our chief love will run forth after Christ, *Thou art all fair my Love, there is no spot in thee, Cant. 4. 7.* Though other objects may be fair in the Eye, yet not like to Christ; He hath not so much as one spot in him: The rarest objects that can be, of the delights of the Earth, are subject unto spots; but in Christ (a Believers chief object of delight) there is none; *For he is the chiefest of ten Thousands; yea, he is altogether lovely, Cant. 5. 10. and 16.* and who can be

be compared unto our Beloved for delights?

2. If our Love be true to Christ, we shall have Christ upon our hearts in all our actions: This was the condition of the poor Spouse, that had (as we may say) an unseparable Love to Christ, and could take no denial, *until she had found him whom her Soul did so well love*, Cant. 3. 1, 2, 3, 4. By Night upon her Bed, her Heart was upon her Love; When she was Walking along the City in the streets, her Heart was upon her Beloved; She Walks in the broad Wayes, and takes a Turn there, to see if she could find her Beloved; her Heart was so in love with him: Nay, whosoever she meets by the Way, if it be the Watch-men themselves, she hath a Word to say unto them, *Saw you him whom my Soul loveth?* And thus she maintains her diligent search and pursute after, and never gives over till she had found her

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her object of Delight. And it is worth your Observation, That when she had found him whom her Soul loved, she upon no terms would part with him; for she doth (as it were) take him by main force, and holds him as she loves him; that is, *fast*, and would not let him go.

3. If our Love be true unto Christ, he will be the only Joy and Delight of our heart; *As the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons*: Oh! and glad shall we then be, if we can get but under the shadow of Dear Jesus; *I sate under his shadow with great Delight, and his Fruit is sweet unto my taste*: Oh! wonderful Delightful is the Precious Fruit of Christ, unto such and such only that can say, and by Experience find, That Christ is indeed the object of their Love and Delight.

Secondly, True Repentance works a longing Desire in the Soul after God:

God: This excellent Frame of heart was Experienced by *David*, Pſal. 84. 21. *My ſoul longeth, yea, fainteth for the Courts of the Lord; my Heart and my Fleſh cryeth out for the living God: There was an earneſt longing after Chriſt by the Spouſe of Chriſt: Oh! that was the Reaſon that made her cry out, at ſuch a high rate, Oh! my Dove, that art in the Clefts of the Rocks, in the ſecret place of the Stairs; let me ſee thy Countenance; let me hear thy Voice: for ſweet is thy Voice, and thy Countenance is comely, Cant. 2. 14. And nothing leſs than a Kiſſ from the Lips of Dear Jeſus, will ſerve her turn; Let him Kiſſ me with the Kiſſ of his Mouth; for his Love is better than Wine, Cant. 1. 2. And ſhe was ſo deſirous for to ſee her Beloved, that He put his *Hand* but at the Hole of the *Door*, and her *Bowels* was moved for him, Cant. 5. 4. Such eminent delight *David* took in the Lord, that he could ſay in expreſs ternis, *Whom*
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have I in Heaven but thee? And there
 is none on Earth that I desire, in compa-
 rison of thee, Psal. 73. 25.

Thirdly, True Repentance works
 up the Soul into a constant Walking
 with God. We have an Eminent
 Example for this in the Prophet Da-
 vid, Psal. 116. 9. *I will Walk before the
 Lord in the Land of the Living.* What
 engaged Davids Heart for to Walk
 in the Truth, more than the *Loving
 Kindness of God?* Psal. 26. 3. Gods
 Love to us, is a strong engagement
 for us to Walk with him; to the end;
 we might enjoy Peace from him.

Fourthly, True Repentance en-
 gages the Soul for to live with God;
 and such as live with God, are new
 Creatures, 2 Cor. 5. 17. *If any man be
 in Christ, he is a new Creature; old things
 are past away, and behold all things are
 become new.* The man is not the same
 he was; for behold, since he hath
 learnt the Spiritual Art to Walk with
 God, he is become new: Oh! he

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hath also learnt for to serve God after a new rate, and a better manner; as, *Rom. 7. 6.* *But now we are delivered from the Law, that being dead, therein we are held, that we should serve in newness of Spirit, and not in the oldness of the Letter.*

Fifthly, True Repentance works a holy fear in the Soul to Christ; and this holy fear may be properly said for to be the work of God; *Jer. 32. 40.* *I will make an everlasting Covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.*

And David, when he comes for to Worship the Lord, he comes in holy fear to Worship in his holy Temple, *Psal. 5. 7.* And the Promise that relates unto the latter Day, saith, *When the Children of Israel shall return, and shall seek the Lord their God, and David their King, and shall fear the Lord & his goodness in the latter dayes,* *Hos. 3. 5.* This

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This you may see set forth farther,
in Three Things :

1. The Soul fears to Sin against
God : This was the Case of Precious
Joseph, when he was tempted by his
Mistris for to Commit Uncleanness,
*How should I do this great Wickedness,
and sin against God?* Gen. 39.9.

2. The Soul fears for to Displease
God : That was it, that grieved *Da-
vid*, and made him break forth into
Lamentation ; *Against thee, and thee
onely have I sinned, and done this evil in
thy sight,* Psal. 51.4.

3. The Soul fears Grieving of
God : *Grieve not the Holy Spirit, by
which you are sealed up unto the Day of
Redemption,* Eph. 4.30.

Sixtly, True Repentance works
us up unto true Obedience : And
such indeed are blessed of God ;
*Blessed are they that do his Commande-
ments, that they may have right unto
the Tree of Life, and may enter in
thorow the Gates into the City,* Rev. 22.

Fourth
General
Point.

The *Reasons* why we are for to Repent:

Reas. 1. Because Repentance is for to be Preached: *Repent, for the Kingdom of Heaven is at hand*, Matth. 3. 2.

Reas. 2. Because Repentance is Commanded, therefore we are for to Repent: *The time of Ignorance, God winked at; but now Commandeth all men every where for to Repent*, Acts 17. 30.

Reas. 3. We are for to Repent, because God calls for it; *Oh Israel! Return unto the Lord thy God, for thou hast fallen by thy Iniquity*, Hos. 14. 1. *Remember therefore how thou hast received, and heard, and hold fast, and repent.*

Reas. 4. We are for to Repent, because without Repenting, our state is perishing; *Except ye repent, ye shall all likewise perish*, Luk. 13. 3.

Reas. 5. We are to Repent, Because Repentance is required; and
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Gods Love therein is to be admired :
*Let the wicked forsake his way, and the
 Unrighteous man his thoughts, and turn
 unto the Lord, and he will have Mercy
 upon him ; and to our God, for he will
 abundantly pardon, Isa. 55. 7. And the
 Love of God is to be admired, as you
 may see it Confirmed by the mouth
 of the Prophet, Isa. 44. 21, 22. Thou
 art my Servant, Oh Israel ! I have
 blotted out, as a thick Cloud, thy Trans-
 gressions, and as a Cloud thy sins ; re-
 turn unto me, for I have redeemed thee :*
 Oh ! what infinite matchless Love is
 this, and to be had in Admiration,
 That Christ should have Mercy up-
 on such as we, who have sinned at
 such an high rate ; whose sins are not
 for to be numbred ; and yet, that the
 Lord should blot them out, and cast
 them into the bottom of the Sea,
 where they are not for to be remem-
 bred no more . Unspeakable, Un-
 searchable Love indeed ! Oh ! let
 us therefore prize it at a high rate,

and set more esteem upon the Love of Christ than silver, or the choicest Gold of *Opher*.

Reas. 6. We are for to Repent, because without Repentance there is no Admittance into the Kingdom: *For there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, nor maketh a Lye; but they which are written in the Lambs Book of Life, Rev. 21. 27.* If we do intend for to have Entertainment hereafter in the Kingdom, we must labour for to be really acquainted with the Precious King here.

Reas. 7. We are for to Repent from the Consideration of the nearness of Christs Approaching: *Repent, for the Kingdom of Heaven is at hand, Matth. 4. 7.* Oh Sinners! is it so, that true Repentance is the special work of the Lord upon the Soul, working a real Change in the heart? Oh! be exhorted, and also intreated for to improve all means, and that to the

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tance, which is a gift of Gods own
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make you rich to all Eternity, and
make you acceptable to God here-
after, and useful for God here: Oh!
Repent therefore.

*A Word of Admonition to poor Sin-
ners, to Admonish them to a true
and cordial Confession of sin.*

*If we confess our sins, Christ is faith-
ful and just to forgive us our sins, and
will cleanse us from our sins, 1 Joh. 1.9.*

Observe some particular Obser-
vations upon the Work of Con-
fession of sin.

First, In true *Confession of sin*, there
will be an *high acknowledgment of sin*;
as was Eminently demonstrated by
the Prophet Dauid, Psal. 51.4. *Against
thee, thee only have I sinned, and done
this evil in thy sight, that thou mayest be*

justified when thou speakest, and clear when thou judgest.

Secondly, That a bare *Confession of sin*, without a real *forsaking of sin*, will redound to little *Profit*: The Wise man saith, *Prov. 28. 13. He that covereth his sins, shall not prosper; but whosoever confesseth them, and forsakes them, shall find mercy.* Poor Sinners! let us not content our selves with a bare *Confession of sin*, for it is little available; for an outward *Confession*, without inward *Reformation*, is no way acceptable, and well-pleasing unto God.

Thirdly, A true *Confession of sin*, brings forth real *sorrow for sin*; yea, as it is sin against God: That made *David* so ingeniously lay open himself as he did, with a hearty acknowledgment of sin, and with an unfeigned sorrow for sin; for he saith, *Psal. 38. 18. I will declare my Iniquity, and I will be sorry for my sin.* Sinner, Whatever you do in the *Confession* of

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of sin: Oh ! labour to express a heart full of sorrow for sin.

Fourthly, The *Confession* with the Mouth, and *Belief* from the Heart, produces *Salvation*: The Precious Apostle *Paul* confirms this to be a truth; *That if thou confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved, Rom. 10. 19.* From whence you may observe, That a bare Confession of the mouth, without Faith in the heart, is no way well-pleasing to God, nor acceptable to God.

Fifthly, I pray Sinner, note this very well, That such Persons that doth commit sin, and yet plead that they do not sin, God will contend with them for *their sin*. For the Proof of this, well observe the words of the Prophet *Jeremiah*; yea, thou sayest, *Because I am innocent, surely his anger shall turn from me; behold, I will plead with thee, because thou sayest, I have*
not

not sinned, Jer. 2. 35. A dreadful day will it be to us, when God shall come to plead with us : Beware of sin poor Sinner ; It will be better that we had never had a Being, if we cannot Experience a new Being : And it will be sad and dreadful to us, that we have been Sinners, if we do not Experience, or witness a Saviour : Let us beware of sin therefore.

Jer. 50. 7.

Mal. 3. 13, 14.

Sinner, be Advised to be Cordial in thy Confession of Sin to God, for these following Reasons, which are Seven.

Reas. 1. Let us be Free for to Confess sin ; because Jesus Christ, by the Fathers appointment, is for to forgive sin ; *Him hath God the Father exalted with his right hand, to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of sins, Acts 5. 31.* And to this purpose the Apostle doth, as it were, make Proclamation of it ; *Be it known unto you*
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men and Brethren, That through this Man is Preached the Forgiveness of sins, Acts 13.39. A very choice and good encouragement to us, for to make our Confessions unto him. Oh! as ever you desire a share of the blessed Inheritance amongst them which are sanctified, make high acknowledgement and Confession of sin, and lye very low for sin unto Jesus Christ *Act. 26* that sanctifieth, & he will bestow up- *18.* on you a name, better than the name of Sons and Daughters.

Reas. 2. Be Free in Confession; because, Jesus Christ is our merciful high Priest, who makes reconciliation, to reconcile us to the Father, *Heb. 2.17.* Wherefore, in all things, it becometh him for to be made like unto his Brethren, that he might be a merciful high Priest in things pertaining unto God, to make reconciliation for the sins of the People: Oh! what blessed encouragement is here? Come, let us be free in Confession; for Precious Jesus,

Jesus, our blessed High Priest, hath made a firm Reconciliation, that so we shall find acceptance with him by Jesus Christ, who hath done for us that which is well pleasing to him.

Reas. 3. Let us be *Free in Confession*; because Jesus Christ is a Saviour, and able to save us from sin, *Hcb. 7. 25.* *He is able to save them unto* *Isa. 45. 22.* *the uttermost, that come unto God by him; for he ever liveth for to make Intercession for them.*

Reas. 4. Let us *Freely Confess sin*; because with dear Jesus there is forgiveness of sin, *Psal. 130. 4.* *But there is forgiveness with thee, that thou mayest be feared:* Oh! poor sinner, be intreated freely to confess sin; Christ is very free to forgive sin.

Reas. 5. Let us be ready for to Confess sin; because Christ is very ready for to forgive sin, *Psal. 86. 5.* *For thou, Lord, art good, and very ready to forgive; plentiful in Mercy unto all them that call upon thee:* Poor sinner! Con-
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fess sin, and turn from sin, and the next is Mercy from God; and withal, let me tell thee, Thou shalt not only witness Pardon, but he will multiply Pardons; he will abundantly Pardon, Isa. 55. 7.

Reas. 6. Let us be large in Confession, because Precious Jesus is large in Pardoning; Let Israel hope in the Lord, for with the Lord is Mercy, and with him is plentiful Redemption.

Reas. 6. Let us be free for to make a hearty Confession of Sin; because Christ hath Covenanted with us, to Pardon sin, and forgive us, Jer. 31. 33, 34. *This shall be my Covenant that I will make with the House of Israel; After those dayes, saith the Lord, I will put my Lawes in their inward parts, and write it in their hearts, and will be their God, and they shall be my People; and I will forgive their iniquities, and I will remember their sins no more.*

Thirdly,

Thirdly, *Take notice what Precious Jesus doth intend for to do for us.*

First, Oh! It is the Work of Christ, to Wash or Cleanse the Soul from sin: That made the Prophet David Cry out so earnestly, *Psa. 51. 2. Wash me thoroughly from my iniquities: Oh! it is thorow Washing, that a Soul truly gracious, doth earnestly beg, and desire, and cleanse me from my Sin: Oh! those dayes will be blessed dayes indeed for to behold, when the Lord shall sprinkle clean water upon us; Oh! then shall we be clean from all our iniquities and filthiness, Ezek. 36. 25. Oh! Come let us long for the day, wherein we shall be defiled no more, with no manner of Idols, nor any other detestable things, nor with any Transgression, Ezek. 37. 23. Oh! this will be no less than happy times, when God shall appear for to be Salvation unto us, & to Cleanse us purely, and thorowly; and then it shall plainly appear, that we shall be*

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his People, and the God of Jacob our God.

Secondly, Gods Washing, tends to Cleansing: The truth is, indeed we were as vild in the Soul (whose heart God hath touched, and been at work with) as any ; And may say with the Apostle, *1 Cor. 6. 11. Such were some of we, but we are Washed, but we are Sanctified:* That so you plainly see, Christ is a Soul Cleansing Jesus, and a Heart Reforming Jesus, and a Soul Satisfying and Sanctifying Jesus.

Thirdly, And the Course that Christ takes to do this precious work in the Soul, that is, To Sanctifie and Cleanse, is by his precious Word: Christ loved his *Church*, and his love did choicely appear in that he *gave himself for it*: If you ask me, To what end? I Answer; or rather Christ makes the Answer, *That he might Sanctifie it, and cleanse it with the washing of water, by the Word, Eph. 5. 26.*

Fourthly,

Fourthly, Take notice, God doth not act for us, because we have acted for him; but God doth act for us, that we might act for him: It is said by the servant of the Lord, *That it is a faithful saying; and these things I will, that you will affirm constantly, that they which have believed in God, may be careful to maintain good works*, Tit. 3. 5; 8. Wherein you may observe, That good Works follow true Faith. And the Apostle doth plainly tell us in the *Fift Verse* of this Chapter, *That our Salvation is not by Works of Righteousness that we have done, but according unto his Mercy, he saved us by the Washing of Regeneration and renewing of his holy Spirit*: So then it is very plain, That God doth first act for the Creature, before the Creature can act for God; *We love him, because he first loved us*.

Fiftly, Christ hath appeared to Cleanse us from sin, in as much as he in his own Blood hath Washed away sin:

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sin : *John* tells us, 1 *Joh.* 1. 7. *If we walk in the light as he is in the light, we have fellowship one with another ; and the Blood of Jesus Christ his Son, cleanseth us from all Sin.* And it is this Jesus that by once Offering up an acceptable Sacrifice, hath compleatly done the Work, and is now sate down at the right hand of God, *Heb.* 10. 12. This Blessing hath every Believer, they have their sins done away in the blood of the eternal Son of God ; *Rev.* 1. 5. so that if they be sought for, they cannot be found, for they are washed away in the Blood of Dear and Precious Jesus.

A Plain Description of an upright Christian, and what his End shall be in the Conclusion.

God would have us carefully for to observe the Upright, for the End of that man is Peace, *Psal.* 37. 37.

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1. *Character of an upright Creature.*

He or they that are upright, are such that are wonderful exact for to make full improvement of every opportunity for God: Oh! he is one that hath a great respect unto the precious Exhortation of the Apostle *Paul*, that doth highly endeavour to do what he doth, or all that he doth, *to the Glory of God*, 1 Cor. 10. 31. *Whether ye eat therefore, or drink, or whatsoever you do, do all to the Glory of God*: And as he hath opportunity and ability, he will be doing good unto all, but especially to the household of Faith, Gal. 6. 10.

2. *Character of an upright Creature.*

He makes the Glory of God, and his own good, the Aim and End of all his Actions: And so in the Conclusion, he comes up unto the Apostles Exhortation, *But he that glorieth, let him glory in the Lord*, 2 Cor. 10. 17.

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3. *Character of an upright Walker.*

He is wonderful sincere for God, and also very zealous in the wayes of God: Oh! it is his Zeal for the wayes of God that takes him up, and *Psal. 69* at length it turns about for his good; yea, he is a man wholly devoted for God, and wonderfully delighted in the wayes of God.

4. *Character of an upright Walker.*

He hath a great Love, and an excellent Respect unto the Commandements of God: Oh! it was that which made *David* Cry out in that choice and excellent manner, *Then shall I not be ashamed, when I have respect unto all thy Commandements, Psal. 119.6.* And it was that which good *Zachariah* and *Elizabeth* was Comended for; having such a Choice and eminent Respect unto the *Ordinances of our Lord Jesus*: And it is said of them, *They walked in all of them without blame*; which was an eminent Character of Uprightness

indeed : The Lord grant we may follow their Examples.

5. *Character of an upright Walker.*

He is a strict Observer, and he is also an exact Doer of the Mind and Will of God ; having great regard unto the Commandement of God, Deut.6.17. *You shall diligently keep the Commandements of the Lord your God, and his Testimonies, and his Statutes, which he hath commanded you: David could say (which was an eminent Character of his Uprightness to God) I have not departed from thy Commandements, for thou hast taught me, Psal.119.112. And David makes it his request unto God, Help thou me and I shall be safe, and I will have respect unto thy Statutes continually, Psal. 119.117.*

6. *Character of an upright Walker.*

In a word, He will not, nor dare not condescend unto any, that will not condescend unto Gods Glory : yea, though Satan should strongly tempt

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tempt him to commit sin ; yet he will not, nor cannot fall in with sin : but rather will say, as once good *Joseph* did, *Gen. 39.9. How then can I do this great wickedness, and sin against God?* Oh ! An Upright man had rather chuse the loss of outward Friendship with men, than lose his Heavenly Fellowship with God ; as *Joseph* did, he rather chose to lose the Favour of his Mistress, than the Favour of his God : Oh ! he Cryes out, *How can I do it?* He could not, nor would not find the way to go about it. Come, let us keep our Integrity with God, for therein is wrapt up a Christians good.

Secondly, *A Christians Peace may be comprehended under a Twofold Consideration.*

First, *In the Time of Life.*

Secondly, *In the Hour of Death.*

First, An Upright man hath Peace in the time of Adversity ; And from hence observe Four Things :

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1. Though a Christian be very low, and the World frown upon him, yet mark the end: Though poor *Job* was very low, and Cryed out that the Lord *had forgotten him*; he was at this time brought unto a very low ebb, and cryed out, *That it was as a Sword unto his bones*: That the Enemies should so reproach and Cry, *Where is now your God?* As at this day they do. Well, What Newes? Hath God done visiting of poor *Job*, and left him? No: After he had a little bemoaned his state, that his Soul should be so cast down and disquieted within him; he took Courage, and Cryes out in much Faith: And mark his end; *Hope thou in God, for I shall yet praise him, who is the help of my Countenance, and my God*: So that you see the End proved sweet unto *Job*, he could say that *God* was his.

Job 42.
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2. Although the Lord should seem for to absent for a time his Presence

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 Though the Spouse had lost her *Cant. 3.*
 Love for a time, yet in the end she 4.
 did enjoy his sweet Company again ;
 And though she Cryes out she *could* *Cant. 5.*
not find him, yet at the end she did 6.
 find him, and had sweet Commerce
 with him ; and could go into the
 field together, and sweetly lye down
 in the Villages ; and take a turn in
 the Vineyards, for to look after the *Cant. 7.*
 growth of the Pomgranates ; and *11, 12.*
 could there leave a choice gift be-
 hind ; namely, her choicest Love.

3. Yea, Though a Christians
Graces should be dead and gone for a
 season, yet mark well the end ; al-
 though a Christians House be not so
 with *God* as he would have it, yet he *2 Sam. 23. 5.*
 cannot but well observe the Cove-
 nant that *God* hath made with him ;
 and he finds that to be Confirmed
 and sure ; and when he hath no *Gra-*
ces blossoming forth for his Consola-
 tion and Refreshment, yet he can

feed upon the everlastingness of the Covenant of Grace ; and finds it also a sure Covenant, and a right ordered Covenant, and therein can suck sweetness and satisfaction ; and can say, It is my desire to grow, though I do not find a Heavenly growth in my Soul as I would do : And so the end proves Peace.

4. It is possible, that a Christians Evidences for Heaven, may be hid and Clouded for a time ; yet mark the end : Though *Sion* should say, *Isa. 49. 14. God hath forsaken her*, in the time of *Clouds* ; must it needs be so ? No : We have grounds for to believe to the Contrary, and that is the *faithfulness* of God ; for *God will not forsake his People, nor cast off the Lot of his Inheritance* : Oh ! how sad was poor *Paul* clouded, when he lost all that ever he had, and looks upon himself, *a wretched man*, *Rom. 7. 24, 25.* yet the end was Peace : When he found the Cloud dispersing, and
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Christs precious Pearls of Divine
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So you see, the *end is Peace*.

Secondly, As there is *Peace* at the
End, in the time of *Adversity*, so in
the time of *Prosperity* unto a gracious
Soul, there is *Peace*: As for Ex-
ample:

I. When our Graces doth bud
and flourish, and spring up in the
soul: Oh! then it is a time of Peace;
Oh! that is the blessed season, that
the Beloved is laid for to *walk in his
Garden*, when the *Myrrh and Spices*
appear, Cant. 5. 1. When Grace ap-
pears in a fruitful manner: Oh!
when the Honey, Wine, and Milk
are produced, and brought forth:
Oh! then it is a feeding, and also a
filling time: Oh! Where is this
Drinking, and Feeding Refresh-
ment? Where is it to be abundant-
ly enjoyed and Received, but in the
Garden, where our Dear Lord takes
Content

Content for to Walk, which is his Church? And sure the End of all these Delights and Contentments is *Peace*.

2. When Grace doth increase, and Sin decrease; Oh! then it is, and not till then, a time of *Peace*: And when we shall partake of the *Fulness of Christ*, Joh. 1. 16. Then it is that we shall bring forth fruit for Christ, and live in *Peace*: The more we partake of Christs Fulness, the more shall a Christian see his own Emptiness; and when we know this, in the right knowledge, that is, When we have learned our knowledge in the School of Experience: Oh! then it will be indeed a time of *Peace*.

3. When the streams of Christs Love doth overflow, and make glad the soul, then it is a time of *Peace*: *They shall be abundantly satisfied with the fatness of thy House*, Psal. 36. 8. Here is Precious Food; and the very truth of it is, the Drink is altogether

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4. In a word, When the strong man is Cast out, and a stronger than he is Let in : Oh ! then it is a time of Peace : Oh ! when the *Bond-woman* is *Cast out*, Gal. 4. 30. and the *Son of the Free-woman received in* & reigns ; Oh ! then it will be a time of *Peace* ; If ever we intend to live in Peace, whatever is of the Bond-woman, must be rejected ; and whatever is of the Free-woman, is to be received, and embraced : The Bond-woman must be Cast out therefore, if you expect Peace.

Thirdly, In the Third Place, Saints have Peace in the Hour of Death, as well as in the Time of Life : For the
Clearing

Clearing of this, Observe Four Things:

1. A Christians *Death*, doth tend unto a Christians *Life*, Isa. 26. 19. *Thy Dead men shall live, together with my Dead Body shall they arise: Awake and Sing ye that dwell in the dust; for thy Dew is as the Dew of Herbs, and the Earth shall Cast out the Dead: As Christs Dead Body lived, and was raised; so also shall a Christians Dead Body live, and be raised: So then you may plainly see, that the Assertion is very true; Though a Christian dies, yet he shall live; And as a Christian may be said for to be Crucified with Christ; so it may be as properly said, that a Christian doth live with Christ, Gal. 2. 20.*

2. A Christian desires to *Die*, not only that he may be *happy*, but also that he may be free from *Iniquity*: It is a Christians Burden, not that he doth live; but because he doth not live more to God. A true Christian
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oftentimes mourns in the time of his Life; not because he must die, But rather because he doth not more Die than he doth: He is never better Contented, but when he is a doing for God; and never more displeased, but when he cannot be found to do for God.

3. A Christian *Dies* that he may *Live*; and so *lives*, that he may not fear to *Die*: His care is such, that he might live to the Honour of his *God*: And his great Burden is, that he cannot live more with *God*. He is ordering the matter so, that he may be ready for *Death*, and labouring that it might be his Choice, rather than *Life*.

4. He knows that *Death* is Gods Messenger, and a Christians Friend; it puts an end to *Misery*, and sends him home to *Mercy*: A Christian knows very well, while he is in the Body, he is not where he would be; and when he is out of the Body, he
is

is where he should be, 2 Cor. 5. 1.

Fourthly, But in the Fourth Place, As the Saints have *Peace* in the *Hour of Death*, they have *Peace after Death*: This you may see Proved, in Three Things :

1. God hath Promised to *give them a Kingdom*; and therein they will have *Peace*: Luk. 12. 32. *Fear not little Flock, it is your Fathers pleasure to give you a Kingdom*: Wherein is *Peace* for ever, where none shall interrupt us, *Sin* nor *Satan*; and therefore a time of *Peace*.

2. *After Death*, a Believer shall have a *Crown* bestowed upon him; and he shall enjoy *Peace*: None can, or shall deprive him of it. Come Soul, do but wait for the Chief Shepherd; and when he doth *Appear*, thou shalt have a *Crown of Glory that fadeth not away*, 1 Pet. 5. 4. And surely the End will prove *Peace*.

3. Oh Christian! Herein Consists your *Peace* and *Happiness*; You shall

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shall not only have a *Crown*, but a *Throne* bestowed upon you: Provided, you be found of the number of the *over-coming Saints* of the *Most High God*; then shall you *sit in the Throne of Jesus Christ with him*: which is a Place of great Concernment, and high Preferment, which none shall ever attain unto, but such, who *Overcome by the Blood of the Lamb, and the Word of his Testimony*, Rev. 3. 21.

A Word to Sinners: Oh! Consider the Dreadfulness of your State and Condition, as you stand in as Sinners out of Christ, after death.

First, The Father will by no means own thee, and therefore thy state will be very sad and dangerous; That Dreadful, and Terrible Doleful Sentence will be rung in thy Ears at the Dreadful Day of the Lord, being found on the left hand, and not on the right Side, Depart from me ye Cursed, into

into everlasting Fire, prepared for the Devil and his Angels, Matth. 25. 41. Sinner, Oh! Consider, How will you be able to look Jesus Christ in the face, whose Body you have Pierced; whose Soul you have grieved; whose Precious Counsels and dear Love, you have Contemned and Sleighted, when he will come with Flaming Fire, taking Vengeance on all those that know him not, nor obey his Gospel? 2 Theff. 1. 8, 9. Oh! you will be punished with everlasting destruction from the Presence of the Lord, and the Glory of his Power.

Secondly, Poor Sinner! Thy state will be very sad and dreadful, if thou Diest out of Christ; The Son will not so much as speak a word for thee; Thou deniest him on Earth, and he will deny thee in Heaven: And if thou art ashamed to own Precious Jesus here before Men, he will not be ashamed for to dis-own thee before his Heavenly Father, and the holy Angels, Matth. 10. 33.

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Matth. 10. 33. Oh! Consider how sad will thy Case then be : Oh ! study to know Christ here, that he may know thee hereafter.

Thirdly, Sinner, Thy state will be very dreadful at the last Day; for the Saints of God, nay, nor the Angels of God, will not so much as own thee; no, nor in the least Counsel thee in the great Day of the Lord : The Angels will be sent for, to gather the *Elected ones* (Matth. 24. 31.) but not *Thee*; They will pass by thee, and no way own thee; because thou wouldest not own their Father in Heaven : Oh ! Consider, Poor Sinner, will not thy Case be very sad, when neither *Father*, *Son*, nor *Holy Angels* will so much as give thee a look at the last Day, but turn thee down into Hell to *Misery*; when others shall go to *Mercy* and *Glory* for ever : And as there will be no end of the Joy of the one, so there will be no end of the Sorrow of the other.

ther. Pray, Sinner, Ponder on thy Condition, and run to Jesus Christ for a Remedy for to Cure thee of thy great Distempers, and Spiritual Maladies ; He can, nay, he will do it.

A Word of Information to Sinners.

First, To inform them, that it is a sad and desperate thing to live in Sin, Jam. 1. 15. *When lust hath conceived, it bringeth forth Sin, and when Sin is finished, it brings forth Death :*

Sinner, As you desire to live hereafter, be very careful you do not live in sin here, Rom. 8. *For if we live after the flesh, we shall die ; but if by the Spirit we do mortifie the deeds of the flesh, we shall live.*

In a word sinners, Pray take the wholesome Counsel of the Wise man, *If Sinners intice thee, consent thou not.*

Secondly, Sinner, Consider that without Repentance, sin will be thy utter ruine and undoing : Oh ! it is sin that stops the Ear of God, that he will

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Oh! it is our Iniquities and our sins, that doth keep back good things from us; *The Soul that sins, shall die*, Jer. 5. 25. That is in a word, That Soul that *dies in Sin*, Ezek. 18. 4.

A Word of Exhortation unto Sinners.

First, I pray Sinners, be intreated and perswaded for to Come to that Christ, that is ready for to Come unto you, Joh. 6. 37. *He that cometh unto me, I will in no wise cast out*; What Sinner! shall Christ tender Love to you, and will you slight it? Shall he tender his Acceptance of you, and will you Reject it? Oh! be very Careful, that you do not stand it out too long, lest Christ be offended with you, and his sweet Spirit grieved by you.

Secondly, Sinner, If ever thou wouldst have Peace in the Hour of Death, Oh! make sure of Christ in

the time of Life ; That thou mayest
so do, observe Four Things :

1. Oh ! Labour, and Constant-
ly Endeavour for to get a *true sight of*
Sin : Before we can Repent for sin,
we must of necessity have a true sight
of sin, and the manifold dangerous
attendances of sin : Oh ! Sin is of a
Poysoning Nature ; it is like the
Plague, it infects where it comes :
And as you would shun the place
where the Plague is, so shun the
place where Sin is Committed : for
it is of a spreading nature, it will
quickly spread like the Plague-Sore :
Beware of sin therefore.

2. Sinner, Be very sollicitous for
to gain and obtain *godly sorrow for*
Sin : This was *Dauids* Frame, *I will*
declare my Iniquity, and be sorrowful
for my Sins, P^{sa}. 38. 10.

3. Be very Careful for to gain a
Pardon for Sin, for it is attainable :
For God hath engaged for to *Cleanse*
us from all our Iniquities, whereby we
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have Sinned against him; and pardon all our iniquities, Jer. 33. 8.

4. Sinner, Beg for *Power against Sin*; For God will not only Pardon our sins, but he will *subdue our iniquities, and cast our Sins into the bottom of the Sea, Micah 7. 18, 19.*

*A Word of Consolation to the Saints,
and People of God.*

First, The Saints, or the Upright, shall have Peace, or divine Refreshment, in the time of sickness, Psa. 41.

3. *The Lord will strengthen him upon the Bed of languishing, and will also make his Bed in the time of Sickness.*

Secondly, The Upright man shall have Peace in the Hour of Death; for God doth set an high esteem upon the Death of his Saints, Psal. 116. 15. Precious in the sight of the Lord, is the Death of his Saints.

Thirdly, The Upright man shall be at Peace in the Grave after Death; For, Blessed are the Dead that die in the

*Lord, they shall rest from their Labours,
and their Works shall follow them,
Rev. 14. 13.*

*Fourthly, The Upright shall be at
Peace in the Resurrection, at the Ap-
pearance of Christ, Col. 3. 4. When
Christ, who is our life, shall Appear, we
shall appear with him in Glory. Oh!
the Consideration of this, should
make us for to long for Christs Ap-
pearance; for it will be a most glo-
rious time for the Upright in Heart,
for they shall be Crowned with Glo-
ry and Honour in that day, which
will be a time of Peace at the End:
So that you may plainly see, That the
End of the Upright, is Peace. And
so much as to this Point; to wit, A
Plain Description of an Upright
Christian.*

*The Upright mans Calling, what it is,
and what he is.*

*First, A Christians Calling, is a very
Precious Calling; And it doth appear
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so to be, in Three Respects :

1. A Christian is *called from death unto life*, and therefore Precious : There was a time that a true Believer could say that he was dead as well as others ; but the time is, that by Faith he can say, He shall live, and doth live, *Being Quickned by the Spirit of God*, Eph. 2. 1, 2, 3, 4, 5, 6. And though in times *past* he did *walk* in, and according to the *vain course of this world* ; but now *through Grace* can say, They *live above the World*, and is made to *Sit with Christ in Heavenly places* ; and are called unto Holiness, which is a holy Calling.

2. A Believer is *called from darkness unto light*, and therefore it is a Precious Calling : A true Christian may be said to be of the Blood Royal ; *For they are a chojen Generation, and a Royal Priest-hood, a holy Nation, a peculiar People, that they should shew forth the Praise of him that hath called them out of darkness into his marvelous*
 F 4 *Light :*

Light: They are called to be Children of the *Light*; Therefore Precious.

3. A true Believer is *called from a state of Misery*, for to partake of *Love and Mercy*; Therefore a Precious Calling: The time *was*, may a Believer say, that I was a *stranger to Christ*; but through the Love of God, I am *near to Christ*, Eph. 2. 12, 13. and can Plead my Interest in him: Oh! the time *was*, that I was *without Hope*; but through Grace, I can now *live in Hope of the glory of God*, and look upon it as part of my Calling here.

But *Secondly*, Observe and take notice, That *a Christians Calling is a Beneficial, Profitable Calling*.

1. A Christians *Calling, is very Beneficial*, in as much as they Trade in the best Commodities; yea, that which is Rich and good: They do not only Trade for Riches, but for Honour also; and all is to be had in their

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their Fountain and House of Treasure, which is Jesus Christ, *Where Riches that are durable*, are for to be had, *Prov. 8. 18, 19.* Yea, that which doth surmount the Gold and Silver of the Earth, is to be had in Jesus Christ. Oh ! happy is the man, that gets this Wisdom, and Treasure ; If we may take the Wisest mans word, that ever we heard of, which was *Solomon* ; He tells us, *The Merchandize of it is better than the Merchandize of Silver, and the gain thereof than fine Gold, Prov. 3. 13, 14, 15, 16, 17.*

Oh ! They Trade for Christ, and at last they do gain a Christ : Oh ! he is more *Precious than Rubies* ; and name what you will, all things that can be desired, are not to be compared unto Precious Jesus : What wouldst thou have, that is not to be had in a Christ ? Would you have *long Life* ? Well, *Length of Dayes is in her right hand, and in her left hand is Riches and Honour ; and as for her wayes,*

wayes, they are very pleasant ; her Paths are Paths of Peace ; nay, she is a Tree of Life unto them that lay hold on her ; Oh ! happy are all such that do retain her, or give entertainment unto her. Oh ! be therefore intreated, poor Soul, for to Trade for this Commodity, namely, for these Reasons :

First, Forsake her not, for she will preserve thee.

Secondly, Oh ! labour to Trade for Wisdom ; because she will be Protection unto thee, she will keep thee.

Thirdly, Labour for to get Wisdom, and Trade with it, because it is the Principallest Thing that you can deal in.

Fourthly, Exalt Christ, and he will promote thee, and bring thee unto Honour, when thou dost embrace him.

Fiftly, Oh ! Trade with Christ, because he will bestow very Choice Gifts upon thee ; he will give thee an Ornament of Grace, and a Crown of Glory

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Gory shall he deliver unto thee ; and all these Commodities are very good: Oh ! who would not but be of this Calling, that a Christian is on, that Trades in such Rich Commodities, that exceed all the Enjoyments of outward Attainments.

2. A Christian doth not only Trade in that which is *good*, but in that which is *cheap also* ; For they have liberty to drink of the *best Waters* *Isa. 55.* of *Life*, at free Cost, *without Money*, *1, 2.* and that *freely* ; And such as Comes *Rev. 22* most, and Trades most, shall be the *17.* most welcome, and take it freely : Oh ! Let us be diligent therefore in *Coming*, for our God (whom we serve, or Trade with) is very diligent and careful in *Giving*.

3. A Christians *Calling* is very *Beneficial*, in as much as it is very *Gainful* :

As for Example :

1. They *Gain* the *Fathers Love* : And the *Fathers Love* doth so much

run

run forth unto us, that he takes much pains to attend upon us, to manifest his Rich Love unto us; *The Lord openeth the Eyes of the Blind; the Lord raiseth up those that are bowed down; the Lord loveth the Righteous*, Psal. 146. 8. Oh! the Precious Lord bears a tender and special Love unto the Righteous.

2. Those that Trade for Heaven, they *gain the Sons Protection*: He will appear for to do them *good unto the uttermost, that come unto him*, Heb. 7. 25. If thy Trade for Heaven is very dead, and thou grows very much frozen, and all the streams may be stopped, that the Rivers cannot have their free Course in thy Soul, by reason of thy frozen frame of Heart; Well, God will be a *Sun unto you*, and his precious Beams of Divine Love, when once it doth appear, will melt thy soul; and thou shalt see the *Prayed for Haven*: Go forward apace, and if thou meetest with storms,
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and Soul-Conflicts, that may put a stop in thy soul; then Precious Jesus he will be *a Sheild* unto you, and Comfort you, and Encourage you to go forward in your heavenly Calling: Poor soul, Christ will give you *Grace* as the Earnest penny, that thou maiest enlarge thy stock withal, and keep the Trade going; and for a full Reward for all thy Care and Diligence that thou hast manifested to him here, he will give you *Glory hereafter*; and *nothing* that may any way appear for to be good, *will he with-hold from them that walk uprightly in their Calling*, Psal. 84. 11.

3. They shall not only *gain* the *Sons Protection*, but the *holy unction* also in this Calling: And this blessing flowes from the *Holy One*; and the same *Anointing*, when it comes down, it *shall teach us all things*, 1 Joh. 2. 20.

4. A true Christian will find, that diligence in his Calling, will produce great *Encrease* and *Addition*: A Christians

Christians Stock doth encrease every day, when it is managed by the Spirit of the Lord; And it is no less, but a Christians Duty for to be *adding to Faith, Vertue; and to Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity; 2 Pet. 1. 5, 6, 7.* So that his Trade doth encrease with the blessing of the Lord.

A true Christian that Trades for Heaven, you may know him by his Spiritual Growth; *He grows in Grace, and in the knowledge of our Lord and Saviour Jesus Christ, 2 Pet. 3. 18.*

Thirdly, *A Christians Calling, is a sweet comfortable Calling.*

1. A Christians Calling is a *Comfortable Calling*; because it is a *pleasant Calling*, Prov. 3. 17. The wayes of the Lord are very *pleasant* and *delightful* unto the People of the Lord; Their great Joy is to be with the Lord,

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Lord, and also exercised in the Spiritual Concernments of the Lord; and therein they find Comfort.

2. A Believers Calling is a *Peaceable Calling*; and therefore *Comfortable*: Their Peace is wrapt up in the Enjoyment of Christ, and they having Christ, have *true Peace*, Joh. 14. 27. Oh! how sweet and excellently doth our dear Lord Jesus encourage his poor Disciples, when he sees them in trouble, Joh. 17. 33. *These things I speak unto you, that in me you might have Peace; though in the World (he tells them) there is tribulation: And doth encourage them, and us, to be of good cheer, for he hath overcome the World.*

Note, and well Observe, That a Believer is one that *hath Peace*; yea, 1. Cor. 7. 15. *God hath called us unto Peace*; So that God hath Called us unto the state of *Peace*.

3. A Believers Calling, is an *Everlasting Calling*, therefore *Comfortable*:
They

They are Trading for Heaven here, and they shall live in Heaven hereafter : A Christian, while he is in the Body, hath but poor Trading, and is oftentimes hindred in his Calling ; for he goes to Prayer to intreat of the Lord a stock of Grace to Trade withal : *Satan* will not be wanting to Assault him, and prevent him with one temptation, or another. And if a Believer be exercising of his Thoughts by way of Meditation, how to manage his Affairs to the best advantage for Heaven ; in comes the Adversary with one Temptation or another, to beat him off from his Trading for Heaven : But herein lies a Christians Comfort, his Trade will go forward let *Satan* do what he can for to hinder it ; for his *Calling is everlasting* : For he Begins in *Grace*, and shall never have an End, but in *Glory*.

Note also what manner of Walker is, or ought a Christian to be.

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spect and *Holy* in his *Walking* in his life : Oh ! A true Christian makes it his business for to be *perfecting of Holiness in the fear of the Lord*, 2 Cor. 7. 1. Oh ! it is not enough for him to be Practising of Holiness, but he must and will endeavour after the Perfection of Holiness, being thoroughly sensible, that God hath called them not to *Uncleanness*, but unto *Holiness* ; and the End, *Everlasting Life* , 1 Thess. 4. 7.

2. A true Christian is very *Careful to walk with, and maintain an humble mind* : Oh ! it is the Humble Christian that is Gods *Habitation*, and he *delights* for to *dwell* with no other, Isa. 57. 15. Soul, Is it thy desire for to enjoy the Company of dear Jesus, and to lye more in his sweet bosome of Divine Refreshments ; press after the Excellent Jewel of *Humility* : Oh ! it is that which will adorn thee much, and make thee beautiful and comely with the Comeliness of the
G Beloved ;

Beloved ; *Put on therefore (as the E-
lect of God, holy and beloved) bowels of
Mercy, Kindness, Humbleness of Mind,
Meekness, and Long-suffering, Col. 3.
12. For God is said, to resist the proud,
and give grace unto the Humble,
Jam. 4. 6. An humble frame of Heart
is to be had in great esteem, for God
doth highly esteem of it.*

3. It is the great Concernment of
a Christian, to *Walk in lowliness of
Spirit* : Because God hath a great re-
spect unto such ; *Though the Lord be
high, yet he hath respect unto the lowly ;
but as for the Proud, he knoweth a far
off, Psal. 138. 6. And it was Pauls Ex-
hortation to them of Philippi, and he
presses it with the highest Arguments
that may be, If there be therefore any
Consolation in Christ, If any fellowship
of the Spirit ; Nay, moreover, sayes
Paul, If there be any Bowels and Mer-
cy left in you, fulfil you my joy, and be
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be done through strife and vain glory ; but in lowliness of mind, let each esteem others better than themselves.

4. It is the great Endeavour of a Christian, to *Walk in a meek frame of Heart* : The Meek, God hath a great respect unto ; *For the Lord taketh pleasure in his People, he will beautifie the Meek with Salvation, Psal. 149. 4.*

A meek frame of Heart is much esteemed of by God ; and our *Adorning* should be of the *hidden man of the heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the sight of God of great price, 1 Pet. 3. 4.* Oh ! the Precious Promises of our dear Beloved are to such who are of a Meek Conversation ; *The Meek shall increase their joy in the Lord, and the Poor among men shall rejoyce in the Holy One of Israel, Isa. 29. 19.*

5. A true Christian will be manifesting *Long-suffering* ; and if he hath any just occasion of offence against

any, he will be ready to *forgive*, even as *God*, for *Christs sake*, *forgave him*, Col. 3. 12, 13.

6. A true Christian, is one that *Walks in the Unity of the Spirit*: Oh! this kind of Walking is wonderfully Commended of indeed by *David*, *Behold, how good it was*; so good, that he could not express the height of it; And it was not only *good*, but also *pleasant*: It is for *Brethren to Walk together in Unity*. A united frame is Profitable, and Comfortable unto the People of God: And the knowledge of this was it that made the Prophet *David* cry out so much unto the Lord, *Psal. 86. 11. Teach me thy way, O Lord, I will walk in thy Truth; Unite my heart to fear thy Name*: Soul, that Heart that is truly United to God, will undoubtedly bring forth Fruit, to the Glory of God.

Sixtly, He that is a Christian indeed, will make it his Work to maintain

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tain the Bond of Peace ; he will strive and contrive all possible means for to keep Peace : And those things that makes for Peace, he will make after ; *Following after the things that make for Peace, and things whereby one may edifie another*, Rom. 14. 19. And if at any time he sees any thing that makes for Strife or Contention, by no means, nor upon any terms, will he have to do therein ; but will do what he can, for to make *Peace* ; yea, to be sure, he will propagate that Peace that is accompanied with Holiness : And this is the Action of a true Christian.

Quest. *What manner of Labour doth produce Acceptance with God ? Or, What manner of Persons they be, that are Accepted of by God ?*

Ans. First, Observe, it is the great Desire and Holy Endeavour of a gracious soul, to Labour, and also Endeavour after *real Acquaintance*, and *full Acceptance with God*, 2 Cor.

1. Such Labours are Acceptable unto God, who labour after real Acquaintance with God : And such as have real Acquaintance with God, have *true and lasting peace*, Job 22. 21. Oh ! such Souls that have a true and real Acquaintance with God ; Oh ! take great delight to be enjoying of his Presence ; and the more they have of him, the more they will delight in him ; and nothing will give so much Content, as the sweet, delightful, comfortable Presence of Christ : They will cry out with the Spouse, *Let me see his face, let me hear his voice ; for sweet is his voice, and his Countenance is comely*, Cant. 2. 14.

2. Such Labours are Acceptable to God, who Walk *well-pleasing with God* : And such souls Walk well-pleasing to God, that *Walk in the Spirit*. Oh ! It is the Spirit of God, that is very helpful unto a *Christian* in his *holy Walking* ; Oh ! it is the Spirit that Convinceth us of sin, and reproveth

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proveth us for sin, and inableth the Soul to fight against sin ; and helps us to Witness a Conquest over sin : And such indeed as walk after this rate, are such as Walk well-pleasing to God, and are wonderful Accepted on by God.

3. Such Labours are Acceptable unto God, who Labours, and also makes true Endeavours, by all possible means, for the *gaining of true Grace*, that they may obtain Grace to help in the time of need, or the needful hour. Grace is a precious Flower, that groweth not in Natures Garden. And though we might obtain unto the highest Ability of Natural Attainments, yet all this while we may be altogether strangers unto true Grace ; And that soul that would have true Grace, must wait upon God for it ; for it is God that must give it when ever it is enjoyed : For so sayes the Apostle, *Eph. 3. 8. By Grace you are saved, and not of your selves, it is the Gift of God* : Soul, Wouldest thou

have Grace ? be diligent in thy seeking, and patient in thy waiting ; and question not but at last thou mayest be obtaining.

4. Those that *Labour* after the *rich increase of Grace*, are Persons very *acceptable unto God*: Those that can say, and by experience do find a longing desire in their souls, after a growth in Grace, they are the Persons that shall live in Peace ; for *Grace* is a soul-filling, a heart-refreshing attainment ; it makes the heart glad, where it is obtained ; and the heart sorrowful, where it is not enjoyed : Grace makes a soul fruitful for God, and doth also cause us for to bring forth our fruit in its season : Where true Grace is, there is the rich encrease of God in the Soul ; it makes the Soul not barren, *but fruitful in every good Work and Word*.

5. Those that do often *live* in the *true Exercise of Grace*, are *Acceptable unto God* : A little Grace, well improved, will prove very profitable at the end ;

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end ; and the only way to be adding to what we have, is to live in the daily exercises of what we have. Soul, Hast thou a sense, that thou wantest Christ ? A Groan put up in the right Spirit, will fetch down Supplies unto thee. Hast thou got any *Faith* ? do but wait, the Beloved will be adding unto thy Faith. Oh ! Hast thou a sight of Christ ? Come, give thy Attendance but a little, and thou shalt have a thorow sense of the full *Enjoyments* of Christ. Hast thou any Zeal kindled in thy Affections ? Live but a little more in the Exercise of it, and thou shalt at last find thy Soul more inflamed in Love to Christ : Oh ! such as truly live in the *Exercise of Grace*, can tell you by Experience, it is the only way to *gain more degrees of Grace*.

6. Such as do set an *high esteem*, or *price on grace* when they have it, are very *Asceptable unto God* : Oh Soul ! such as know the excellency of
Grace,

Grace, can tell you it is for to be preferred above Rubies: True Grace, it empties and fills, and all at once; it makes barren and fruitful at one time; it empties the soul, and takes away that which doth defile, and furnisheth the soul with that which doth Cleanse and make clean: Oh! true Grace is a *Pearl* of an high *E-steem*; if you would give the whole World for it, you cannot gain it; and yet, if you come to Christ by Faith, you may obtain it: Grace makes us *Acceptable in the Beloved here*, and will *Crown us with Glory unspeakable hereafter*: Oh! Come, let us therefore prize it.

Quest. 2. *What manner of Persons such are, or ought to be, whom God Accepts of?*

Ansiv. First, Such whom God *Accepts of*, are those that do *Witness the new Birth*, 2 Cor. 5. 17. *If any man be in Christ, or is accepted of by Christ, he is a new Creature*; And that soul that

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that can say he is *a new Creature*, must find by Experience, *that old things are past away, and behold all things are become new*; And they that can thus speak by Experience, can speak at a new rate, and shall find *Acceptance with God*.

Secondly, Those that are *Acceptable unto God*, have gained, and also obtained an *overcoming frame of heart*: The best Tree God hath preserved for the overcoming Saints; and such souls may be truly said to have *acceptance with God*, that shall attain to feed upon such choice food, *Rev. 2. 7.* which is no less but *living food*, and that will indeed produce life to the overcoming Saint: And it is a true manifestation of Gods acceptation of thee, when he shall give thee a sight of the *Paradise* state and glory, in overcoming Christians: prize thy present Condition, for it is *Acceptable*.

Thirdly, That soul indeed is *Acceptable*

ceptable to God, that doth indeed enjoy Communion with God: A soul to whom Christ is precious; doth prize one dayes Communion with Jesus Christ, far more than a thousand elsewhere, Psal. 84. 10. And if he be put unto his choice, with Moses, had rather chuse Affliction with the People of God, than for to enjoy the pleasures of sin for a season, Heb. 11. 24, 25. Esteeming the reproach of Christ greater riches, than the greatest Treasures in Egypt: And the reason was, because he kept his Eye fixed upon the Recompence of Reward that is a coming: And such souls as these are, God doth highly respect and esteem.

Fourthly, Such are the Persons that God doth *Accept of indeed*, that doth in *sincerity reject Iniquity*: Oh! how greatly did God esteem of Joseph, for rejecting the sin of his Mistress? Gen. 39. 9, 10. that while he was a Prisoner, God did (as it were) make him a Ruler: And after all this, raised

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raised him unto Honour, that *Joseph* must be Instrumental for to keep his Brethren alive, that by their good will once, would not have suffered him for to live.

Fiftly, Those are the souls whom God doth *admit into his presence*, that doth not, nor cannot *admit of his absence*: There is no greater Burden in the *world*, unto a soul truly gracious, and really in love with God, than not to enjoy the *presence of God*. It is with a soul, truly gracious, as it was once with *Rachel, Give me Children, or else I die*: So on the other hand it is with a gracious soul, *Give me Christ, or else I die*: Take what you will from a gracious soul, provided you do not take Christ from him, he is Contented; but if you talk of the *Absence of Christ*, he knows not how to bear it; And such a soul as this is very acceptable to Christ.

Sixtly, Such as have *Entertainment of Christ* indeed, are the clothed ones that

that *follow him with speed*: No Garment will fit these, but the garment of Christs own *Righteousness*, the pure and spotless *Robes* of the *God-Man*, the precious Lamb that carries away all sin and defilements, and *washeth us clean in his own Bloud*: Oh! none will serve turn but the White Robe; and these are acceptable to God, that come thus *clothed with the Sun, and having the Moon under their feet*, Rev. 12.1.

Thirdly, Take notice, Oh! what an excellent Priviledge it is, to have *Acceptance with God*.

1. We have this excellent Priviledge, *the presence of Christ*; Which is Choice and Excellent indeed: Oh! what is to be compared unto it? It is a soul-feeding and filling Presence; it was of such excellent Concernment, that *Moses* could not move a step without it; *If thy presence go not with us, let us not go hence*: Oh! it is the Presence of Christ, that makes every
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bitter thing sweet ; yea, it is the Presence of Christ, being with us, that overcomes all Enemies for us ; therefore a Priviledge of high Concernment, for to Enjoy the Presence of Christ.

2. By having *Acceptance with God*, we have *Admittance* unto the *Throne of Grace* ; a Priviledge of great Concernment, *Heb. 4. 16. Let us therefore come boldly unto the Throne of Grace :* And if the soul should ask, To what End should we attend the Throne ? The Answer is at hand, *That we might obtain grace, to help in the time of need :* Oh ! poor soul, Whatever thou standest in need of, pour out thy Complaint unto God at the Throne of Grace, and Jesus Christ, our great High Priest, will make Intercession for thee at the Fathers Right Hand, to the end, thou mayest have thy Wants supplied in a full manner, to thy Hearts content. For such, without all doubt, that can Experience
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they are Accepted by him, shall also Witness and Experience divine Refreshments flowing from him.

3. That soul that is *Accepted of by God*, shall have the *Privilege of the Answer of Prayer from God*: That Prayer is prevalent with God that is managed by Faith, and so presented by the Hand of Christ unto God, *Heb. 11. 6. Without Faith it is impossible for to please God; He that cometh unto God, must believe that he is, and that he is a Rewarder of them that diligently seek him.*

4. The soul that hath *Acceptance with God*, hath, and doth enjoy the *glorious Privilege of the pardon of sin*: Precious Jesus having freely made his *Soul an Offering for Sin*, *Isa. 53. 10.* doth clearly and evidently discharge a Believer of his sins; And as for his *Sins and Iniquities, he will remember no more*, *Jer. 31. 33, 34.* A Privilege of an high Concernment.

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5. Soul, Thou that findest *Acceptance with God*, hath the Priviledge of the *New Covenant* to be called the *Son of God*: It is a Priviledge to be the Son of a *good Man*, much more then is it a Priviledge to be the Son of the *God-Man*; Oh! it is counted amongst men, to be a great Priviledge to be the Son of a *King* here on Earth, much more then is it a Priviledge to be the Son of the *KING* of *Kings*, whose *glorious high Throne* is in the *highest Heavens*; such a Priviledge as this doth those enjoy, that God Accepts of in his Son.

6. That soul that hath *Acceptance with God*, hath the Priviledge of being entituled, *Heirs of the Kingdom*: A *Son* is not a Title sufficient, but they are accounted *Heirs*; So sayes the Apostle, *Rom. 8. 17. If Children, then Heirs; Heirs of God, and joynt Heirs with Jesus Christ*: A Title of Eminency and high Esteem. Nay, moreover, if ye partake of *Christs*
H *Sufferings,*

Sufferings, we shall also partake of Christs glory.

7. The soul that hath found *Acceptance with God*, doth not only enjoy Heir-ship unto the Crown, but hath the Priviledge for to *sit upon the Throne*, by having Admittance into the *glorious Kingdom*: The soul that attains unto this Priviledge, must know what it is for to *overcome by the Bloud of the Lamb, and the word of his Testimony*, Rev. 3. 21. *To him that overcome, will I grant for to sit upon my Throne, even as I have overcome, and am set in my Fathers Throne*: And let us by no means fear, though our flock be but small, but take Encouragement by the words of Christ, Luk. 12. 32. *Fear not little flock, it is your Fathers good pleasure, for to give you the Kingdom.*

The Grounds and Reasons, why a gracious Soul doth Labour, & also Endeavour after Acceptance with God.

Ground 1. Because Acceptance with God,

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God, doth produce Peace of Conscience:

When once the soul is truly satisfied that God is at *Peace with him*, then

Conscience is at Peace in him, Job 22.

21. It is with a gracious soul, as it is

with an ingenious Child; no longer

than the Father is Contented in what

he doth, is he well pleased: A gra-

cious soul is then Contented, when

he can give Content unto Christ; and

is also then grieved, when his dearly

Beloved is any way displeased: Oh!

it is matter of great Joy unto him,

that what he is found for to do, doth

tend to Acceptance with God; And

it is matter of Peace to him, that what

he doth do, doth also redound for

his souls good.

Ground 2. A gracious soul will La-

bour after *Acceptance with God*; Be-

cause without *Acceptance*, there is no

Admittance into the kingdom: If ever

we intend for to be partakers of the

kingdom hereafter, we must Labour

and Endeavour to get Acquaintance

with the *King* himself here ; and the more Acquaintance we have with the *King*, the more Assurance we may have of the *Kingdom*.

Ground 3. Because our *Acceptance with God*, is the Principle Cause of our *Everlasting good*: Oh! from hence we may Learn for to set an higher Esteem upon Jesus Christ than ever, and for to love him better ; for it is he that maketh us Acceptable unto God, & doth also help us for to Walk well-pleasing in his sight ; and this will bring us unto the next *Observation*, wherein we shall shew you ;

Note & Observe the Four Generall Heads that follow.

That it is a Duty that concerneth every Christian to be upon the Watch, till the Second Coming and glorious Appearance of Jesus Christ.

First, Note, What it is he must Watch.

Secondly, Why we are to Watch.

Thirdly, How we are to Watch.

Fourthly, When we are to Watch.

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much need for to *Watch*, or be very Vigilant over his Thoughts: If we do but Examine the Experience of the Prophet *David*, He tells us, *Psal.* 119. 57. *I thought on my Wayes*; and not only so, but *turned his feet into his Testimonies*: From whence Note, That he doth not only Exercise his Thoughts upon, but also doth Exercise his feet in the Wayes of God; and that is performed by a Careful Watch. A true Christian will never be at rest, until the *Thoughts* be brought into subjection unto Jesus Christ, as well as any other Faculty; And God hath a very tender Respect unto such as do but *think on his name*; which cannot be done without great *Watchfulness*. *2 Cor.*
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2. A true Christian will not only be Careful for to *Watch his Thoughts*, but his *Words also*: Oh! that was it that made the Prophet *David* Cry unto the Lord, *Psal.* 143. 13. *Set a Watch, O Lord, before my Mouth, keep*

the doors of my Lips : As we are for to maintain our *Watch within*, so we must be careful for to maintain our *Watch without* also : As we ought not to offend in our words, so must we be careful that we do not offend in our *Thoughts* ; if we did more bear in our minds, that we must be Accountable unto Jesus Christ at the *last day*, for every idle word that we shall speak, *Matth. 12. 36.* Oh ! how Careful and Watchful should we be, that we do not offend with our *Tongue* ? And did we also but Consider, *That the Mouth of those that speaketh Lyes, shall be stopped* in the dreadful Day of Christs Appearance, *Psal. 63. 11.* Oh ! How should we *Watch every Word*, and Consider what we are going to speak, before we do speak ?

3. As a true Christian will be very *Careful to Watch his Thoughts* that are *Within*, which none knows but God, and his *Conscience* ; and his *Words* ; so likewise, he will be very *Watchful* of his

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his *Actions* also ; That made *David* declare himself at that rate, *Pf. 116.9.* *I will Walk before the Lord in the Land of the Living :* And such as Walk uprightly, Walk safely. And the Reason why a Christian should Walk uprightly, is, Because God is a *God of Knowledge*, 1 Sam. 2. 3. and by him all our *Actions* are weighed : For God will bring all our *Actions* into the *Ballance of the Sanctuary* ; and if they be found to be *too light*, what shall we do in the Day of the Lord ? *Watch* therefore. And to what measure of Faith, Light & Knowledge we have received, let us *walk* up unto it, according to the Exhortation of the Apostle, *Col. 2. 6. As you have received Christ Jesus the Lord, so Walk in him :* Come, let us *Watch*, to the end we may *Walk* worthy of the Lord ; unto all *wel-pleasing* ; being fruitful in every good *Work*, and *encreasing in the Knowledge of God*, Col. 1. 10. *Watch* therefore.

4. Such are said for to be upon

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the *Watch* indeed, that get all things ready for the *Coming of Christ*: And such Persons in the Day of Christ, will be found to *Watch* to good purpose, for they will gain a *Kingdom* by it; and will be found in the number of the *Wise Virgins*, that at the *Bridgroom's Coming*, will be found to be ready, and shall go in with him unto the *Marriage*, Mat. 25. 10. Which will prove to be a blessed season indeed unto such that are upon the *Watch*: *Watch* therefore.

Secondly, *The Grounds and Reasons, Why we are for to be upon our Watch.*

Reas. 1. Because it is a special *Command* of our dear *Lord Jesus*; and he hath *Commanded* us for to *Watch*, for *Three Reasons*:

1. We are to *Watch and Pray*, that we might not enter into *Temptation*, Matth. 26. 41. From whence you may observe, That *Prayer* attended with

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with a Careful and Diligent *Watch*, is an excellent Means to prevent a Soul from *Temptations*.

2. We are to *Watch*, from the Consideration of the *uncertainty*, or *suddenness* of the *Coming of Christ*, Matth. 25. 13. *Watch therefore, for you know not the Day, nor the Hour wherein the Son of Man cometh.*

3. We are to be *Watching*; Because they shall be *Blessed* at the *Coming of Christ*, that are found so doing, Luk. 12. 36, 37.

Reas. 2. We are for to be upon the *Watch*, to the end we might not *lose the sight of Christ*; it was that which made the *Spouse of Christ* to cleave so fast to Christ, lest she should have lost the enjoyment of Christ; therefore upon no terms whatsoever, would she part with Christ, Cant. 3. 4. Soul, Wouldest thou enjoy more of the sweet Presence of Christ? Be *Watchful*, and very Careful that thou dost not *give Entertainment* unto that which

which occasions the *Absence of Christ*; If we would have *more Love* manifested to us *from Christ*, Oh! let us be very careful that we manifest *more love to Christ*: when Sin is embraced, and also entertained by us, then it is that *Precious Christ* is a Stranger to us: *Watch* therefore, and by no means let us give Entertainment unto that which will not give Entertainment unto *Precious Jesus*.

Reas. 3. It is a Christians Concernment for to *Watch*; because it is, or may be said for to be the *Life-guard* of a *Christian*: Therefore it is that the Apostle doth Exhort us, *1 Cor. 16. 13.* To *Watch, and stand fast in the Faith, quit you like men, be strong*: Oh! *Faith* is helpful to us, and needful for us in our *Watchful posture*; for it is by *Faith* we stand, and strike thorow the greatest of *Tryals* and *Difficulties*: And blessed is he in the Account of God, that *Watches, and keepeth his garment from defilement*, *Rev. 16. 15.*

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Yea, Blessed is that soul, in the Account of Christ; *Watch* therefore, and stand upon thy Guard, O Christian, and give *Satan* no Entertainment, let his Pretences be never so spacious; Try him, but never Trust him: Take but the *Sheild of Faith*, and it shall quench *all the fiery Darts of Satan*: Oh! *Satan* doth never foyle a Christian more, but when he is least upon his *Watch*: Stand upon thy *Gaurd*, O Christian, and *Watch* therefore.

Reas. 4. *Watch*, and make ready for the *Coming of Christ*, that so thou mayest enter into the *Kingdom with Christ*: Soul, if Christ should come and find us sleeping, he will pass by us, and take no Notice of us; and then Wo will be to us, for Heaven Gates will be shut against us, and we must take our Lot then with the *foolish Virgins*, that by no means must enter into Glory with the sweet *Bridgroom*: Oh! *Watch* therefore.

Quest. 3.

Quest. 3. *How we are to Watch.*

1. We are to be *Watching* with our *Loins girted* with the *girdle of Truth*; And such that would so *Watch*, must labour to gain, and obtain the *Spirit of Truth*; that shall be *a guide to us*, and also *lead us into all Truth*, Joh. 16. 13.

2. We are to *Watch* with the *Breast-plate* on, that is *Righteousness*.

3. We must *Watch* with our *Feet shod* with the *Preparation of the Gospel of Peace*.

4. A Christian when he is upon his *Watch*, must be sure to get the *Shield of Faith*, and have his *Shield* ready for to defend himself with.

5. A Christian also when he is upon his *Watch*, must be careful to *gain the Helmet of Salvation*.

6. In a Word, when we are upon the *Watch*, we must not come without the *Sword of the Spirit*, which is *Called the Word of God*. The blessed Apostle sums up all the *Weapons together*

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gether in a word, *Eph. 6. 13, 14, &c.*
Wherefore take unto you the whole Armour of God; There must not a piece be wanting : Nay, there cannot be one piece of a *Christians Armour* wanting without great Danger : Therefore the force of the Apostles Exhortation lyes here, *Take unto you the whole Armour of God*; And shews us a Reason why we must so do, to the end that we may *be able* to maintain our *ground* like a Souldier of Christ in the *Evil Day*; and having *overcome all, to stand*; intimating so much unto us, That a Christian hath many Enemies for to encounter with. And that we might know every piece, and not mistake therein, the Apostle names them one by one : The first word is, *STAND*; *Having your Loins girt about with Truth, and having on the Brest-plate of Righteousness* : Note a word by the way, It is not enough that we have this *Armour*, but it must be put on by a Souldier of Christ;

Christ; *And our Feet shod with the Preparation of the Gospel of Peace:* And what piece soever we forget (though indeed the truth is, none should be forgot) we must not forget the *Sheild of Faith*. The Apostle seems for to lay some stress there, *Above all, take the Sheild of Faith:* And to Encourage us so to do, he tells us what notable Execution *Faith* will do; *It will quench all the fiery Darts of the Devil:* And do not forget the *Helmet of Salvation*, and the *Sword of the Spirit, which is the Word of God*: And there is one thing more worth a Christians observation, The Apostle shuts up his Exhortation with these words, *Praying also with all Prayer and Supplication in the Spirit*. Note, we must *Pray* as well as put on the *Armour to Fight*: And note one word more; We must *watch* also with all *Perseverance*, which is very helpful and also needful to a Christian upon his *Watch*: *Watch and Pray therefore.*

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Quest. 4. *When is a Christian to Watch?*

1. In the time of *dreadful Temp-* *Ans.*
tation, a Christian had need be upon
 his *watch*: Soul, At this season we
 had need look unto our *Foundation*;
 if we *build not* upon the *right Founda-*
tion, Jesus Christ, our building will *Luk. 8.*
 not stand; but in time of Temptati- *13.*
 on shall fall away; there is none
 stands in the Hour of storm, but such
 as are *in Christ*, and also *upon their*
watch: And that soul is in a blessed
 Condition that *stands* in the *Hour* of
Temptation, Jam. 1. 12. *Blessed is the*
man that endureth temptation, for when
he is tryed, he shall receive the Crown of
life, which the Lord hath promised unto
them that love him: Watch therefore
 in the Hour of Temptation.

2. In the *dismal day of Adversity*,
 wait to see what God is to you: In
 the time of Adversity God doth usu-
 ally take special notice of his Chil-
 dren; and when we stand in most
 need

need of him; then usually if we do maintain our *watch*, we have most of his Company: Poor *David* tells us his Experience of Gods goodness, with a joyful heart; *I will be glad, and rejoyce in his Mercies*, Psal. 31.7. But why will *David* rejoyce? Oh! He had good reason, and doth not spare in telling of it; *For thou hast considered my trouble, and hast known my Soul in Adversity*: Oh! God is a present help in the time of trouble; A futable good.

Soul, Art thou Afflicted? Be but upon thy *Watch*, God will cause his Ear for to hear thee: For *Job* tells us by Experience, *God heareth the Cry of the Afflicted*, Job 34. 28. Poor Soul, Art thou in darkness, and canst not see any light? Be *watchful*, and thou shalt see, that the Lord will be light unto thee, and thy God thy glory; And God will be *Salvation* unto thee that art in *Affliction*, Psal. 118. 27.

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3. It is a Christians Duty for to be upon the *watch*, in the *Sun-shining day of Prosperity*; for oftentimes *Prosperity* doth prove very dangerous unto a *Christian*: Poor *David* said in his *Prosperity*, *I shall never be Removed*, Psal. 30. 6. But no sooner did God hide his face, but the poor heart was troubled: Oh! what need have we therefore to *watch*; for sometimes *Prosperity* doth prove a snare to us; for so sayes *Solomon*, For the *turning away of the Simple, shall slay them*; and the *Prosperity of Fools, shall destroy them*, Prov. 1. 32. A *Prosperous state*, doth oftentimes prove a very dangerous state: We are oftentimes dull of Hearing, and also backward in Attending upon God in the time of *Prosperity*.

Observe how the Lord Complains in the time of old, Jer. 20. 21. *I spake unto thee in thy Prosperity, but thou sayest thou wilt not hear; this hath been thy manner from thy youth, that thou obeyest*

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hearest not my voice. Oh Soul ! Shall God speak, and shall not we Hear ? Shall dear Jesus utter forth his sweet voice, and shall not we obey ? What ! Shall God be kind unto us, and what shall we be unkind to him ? Shall dear Jesus vouchsafe in tender Love to Call unto us, and what ! shall we give him no Answer ? Shall God furnish us with all good things in a Prosperous way, and shall we requite him with evil and unkindness ? Oh ! be *upon thy Watch*, and hearken to dear Jesus, for he *loved us freely* ; Why shall not we love him only ? Oh ! let us not in the time of our Prosperity, forget God, lest we feel the Rod of Adversity : *Watch* therefore.

4. In a Word, as we are for to be upon the *Watch*, in the time of *Prosperity* ; we are also to *Watch* at all *Opportunities* : It is a Christians Duty to *Pray continually*, Eph. 6. 18. *Pray alwayes ; with all Prayer and Supplication*

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cation in the Spirit. And with the words of the Servant of the Lord, I shall Conclude this Point, *Watch unto Prayer:* And also see what danger we are in, if we do not our Duty therein: *Remember therefore how thou hast received, and heard, hold fast and Repent:* If therefore thou shalt not *Watch*, I will come on thee as a Thief, and thou shalt not know what Hour I will come upon thee. Watch therefore.

*A Word to Saints; wherein is Discover-
ed, That the sweet Embracements of
Christ are very Delightful, and also
Acceptable to a gracious Soul.*

*Let him kisse me with the kisses of his
Mouth, for his Love is better than wine.*
From whence we may Observe Five
Things:

Query 1. *Why it is that a gracious
Soul doth set such an high Esteem upon
Christ?*

Query 2. *What it is that makes it
appear, that Christ is precious?*

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Query 3.

Query 3. *Why it is that a gracious Soul doth say, that Christ is Precious?*

Query 4. *When it is that a gracious Soul doth find Christ to be Precious?*

Query 5. *How near, and dear Christ is unto such that can in truth say he is Precious?*

To the first Query, *Why it is that a gracious Soul doth set such an high Esteem upon Jesus Christ?*

To this I Answer; A gracious Soul is made to be in love with Christ, and to place his love upon Christ, because he is Precious: For, *to them that believe, he is precious*, 1 Pet. 2. 7.

Query 2. *What it is that maketh Jesus Christ precious?*

Ans. 1. Christ is *Beautiful*, and therefore *Precious*: There is none to be compared unto Jesus, for *he is the Chiefest of Ten Thousands*, and therefore *Precious*: *He is White and Red, and altogether lovely*, Cant. 5.

Ans. 2. Christ is *Honourable*, and therefore *Precious* unto a gracious Soul:

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Soul: *Riches and Honour are with him;*
yea, and that which is *durable*, Prov.
8. 10.

Answ. 3. Christ is *Profitable*, and
therefore *Precious*: Oh! Precious
Jesus is a Pearl of great Price; and
such as have him, are made Rich by
him: He is so Precious to the Soul
that hath enjoyed him, that by no
means will the soul part with him,
Matth. 13. 45, 46. Precious Jesus may
be said for to be *Profitable* in these
Four Respects:

1. In the *Presence of Christ there is
Life and Light*, which is very *Profitable*
unto the soul: In the *Presence of
Christ*, there you may have *fulness of
Joy*; and at his *Right hand*, *Pleasures
for evermore*; Profit in abundance,
Psal. 16. 11.

Again, In the *Favour of God*,
there is *Life*: Oh! What can be more
Profitable, *Psal. 30. 5.* Furthermore,
Precious Jesus is the *Bread of Life*,
and he that comes unto Him, shall

never hunger; and he that Believeth in him, shall never thirst. Here is Profit and spiritual Refreshment in abundance, Job. 6. 35. Oh ! it is Christ indeed, that is the fountain of Life, and in his Light we come to see light, Psal. 36. 9. And all these things well Considered, it will appear that Christ is very profitable.

2. *In the Presence of Christ, there is daily Food, and Spiritual Refreshments; And in this he Appears for to be Precious: Soul, for thy encouragement, Jesus will afford thee Bread for the Day; yea, the Bread of the Day: or in a word, Thy Daily Bread.*

3. *In the Presence of Christ, there is Joy and Peace: For, great Peace have they that love thy Law, and nothing shall offend them, Psal. 119. 165. And as our Peace will be great, so likewise it will be perfect; Thou wilt keep him in perfect Peace, whose mind is stayed on thee; because he trusteth in thee, Isa. 26. 3. As the Presence of Christ, doth afford*

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afford us *full Peace*, so you may likewise see, that it doth afford us *full Joy*: Take the words of Precious Jesus for it, *These things have I spoken unto you, that my joy might remain in you, and that your joy may be full*, Joh. 15. 11.

4. In the *Presence of Christ*, there is *all the content* that may be: Soul, What is it that you do most desire? Desire what you will (if it be for the *glory of God*, and *your own good*) you may have it: Is it *Wisdom* that thou wouldst fain have? It is but Ask, and thou maist have it; and God will not give thee it scantily, but liberally: And though thou hast been a sinner, yet he will not upbraid thee with it. Poor soul! is it thy desire for to have the *sweet Company of Christ*? He is so ready to give thee Entertainment, that he abases himself, and seeks after thee, *Behold, I stand at the Door and knock, if any man hear my voice and open the door, I will come in to him and*

Sup with him, and he with me, Revel. 3.20.

Whatsoever thou wouldst have, as to the *Pardon of Sin*, thou shalt have it: If thou wouldst have thy *sins blotted out*, Christ will do it, and *remember them no more*, Isa. 43.25.

Query 3. *Why it is that Christ is Precious?*

To this I *Answer*, 1. Christ is *Precious* in respect unto his *Love*; for he loveth us tenderly, and constantly; *I have loved thee with an everlasting love*, and with his *loving kindness* he will *draw us*: Oh! such is the *Excellency* of the *Love* of Christ; though we have back-slidden from him, yet he will not turn us out of his *Favour*, but will *heal our back-slidings*, and *love us freely*, Hof. 14.4. Oh! such is the tender *Love* of Christ to poor sinners, that he cannot pass by them, but must manifest a token of *Love* to them, as to shew *Compassion* on them, and *bind up their Wounds* for them,

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them, and *pour in Oyl and Wine* into them, and take special care of them : Oh ! unspeakable Love ; and therefore to be prized.

2. Christ is *Precious* ; as he *loves* us *tenderly*, so he *provides* for us *continually* : Soul, thou art well provided for, when Precious Jesus doth undertake for to provide for thee ; he will give thee the rarest Gifts that can possibly be bestowed upon thee : He will give thee *grace* here, and *glory* hereafter ; and *no good thing* will he *with-hold from them that love him*, Psal. 84. ult. Soul, Take no further Care, which is unwarantable, but *cast all thy care upon him, for he cares for thee*, 1 Pet. 5. 7.

3. Christ is *very Precious* in his *sweet Counsel and Direction* : His *Counsel* is, That *every one that thirsteth*, may be welcome unto Jesus Christ, and *drink of the Water of Life freely*, Isa. 55. 1. The *Counsel* of Christ is very Choice : Oh ! let us observe it, and
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endeavour for to keep it; *I Counsel thee to buy of me Gold tryed in the fire, that thou mayest be rich; and white Raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and annoint thy Eyes with Eye-salve, that thou mayest see.* Soul, Oh! whose Counsel is like unto Christs? Observe his sweet Direction that he gives, *Luk. 12. 29.* Seek ye not what ye shall eat, or what ye shall drink; neither be ye of a doubtful mind. And the Reason followeth; For all these things do all the Nations of the World seek after: And your Father knoweth, that you have need of these things. But if the Soul should Query, *What is it then that we should seek after?* The Answer is near; But rather seek the Kingdom of God, and all these things shall be added unto you. And for our further encouragement, our Precious Lord bids us, *Fear not little flock, it is your Fathers good pleasure to give you the Kingdom;* And let us be but faith-

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faithful unto death, and we shall receive a Crown of Life, Rev. 2. 10.

4. Christ is *precious* in respect of his *Protection*: Oh! such that are the Sheep of Christ, shall be found for to be followers of Christ, and be preserved by Christ; *Joh. 10. 27, 28, 29.* My Sheep (saith Christ) *hear my Voice, and I know them, and they follow me; And I give unto them eternal life: And they shall never perish, neither shall any man pluck them out of my hand:* The Reason is very clear; my Father that gave them me, is greater than all; and no man is able to pluck them out of my Fathers hand: That so you may plainly see, That *Safety and Protection* is to be found in Christ, who indeed is *precious*.

Query 4. *When it is that the Soul can say that Christ is precious?*

First, Oh! then is Christ *precious* to us, when we do indeed see the want of him: Oh! what would a poor soul do for Christ, that can truly

ly say he stands in absolute want of Christ? Oh! that soul will be free to *part with all*, that he might have but the enjoyment of Christ, though it be never so dear and near unto them; as the man in the Gospel did, when he comes to hear of the *Pearl of great Price*, he *sells all that he had to buy that Pearl*.

Secondly, Christ is then *Precious*, when a soul is brought to see the *Incomprehensible Worth* that is in him: Oh! that was it that made the *Spouse* speak so eminently of him, and when she had set forth his Excellency from top to toe, or from head to foot, she sums it all up in a word, *His Mouth is most sweet, yea, he is altogether lovely*: And doth also make him known to publick view; This is my *Beloved*, and this is my *Friend*, *O Daughters of Jerusalem*.

Thirdly, Christ is *Precious* to us, when he is Entertained by us: Soul, Did'st thou ever Entertain *precious Jesus*

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Jesus into thy soul, and not find him
precious? What was his Voice?
What is his Face? Oh! *Was not his*
Voice sweet, and his Countenance Com-
ly? Poor *Zecheus* found great ad-
vantage by the Company of Christ,
when he came but unto his House;
Oh! how much more spiritual Ad-
vantage shalt thou find, if he do but
enter into thy Heart? And then,
yea, then indeed will it appear that
Christ is *precious*.

Fourthly, Christ is then *precious*
to us, when we come to Experience
the streams of his Divine Love to
flow in us: Oh! there is a River, the
streams whereof shall make glad the
City of God, the *Holy place of the Ta-*
bernacles of the Most High, Psa. 46. 4.

Query 5. *How near and dear Christ*
is unto such, that can in truth say he is
precious?

First, Christ is a *Rock* and *Refuge*
to us in the time of *Straits*; and
therefore *near, dear, and precious*:
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Precious *David* lived in the Experience of this, when he said, *The Lord is my Rock and my Fortrefs and my deliverer: The God of my Rock, in him will I trust, he is my Shield, and the Horn of my Salvation, my high Tower, my Refuge, my Saviour, thou savest me from violence, 2 Sam. 22, 2, 3.* And in all these Respects Christ must be needs owned for to be *precious*.

Secondly, Christ is a *Father* to us, and doth in a special manner provide for us; and therefore *near* to us, and *precious*: So sayes the Prophet, *Doubtless, thou art our Father; though Abraham be ignorant of us, and Israel acknowledge us not, Thou, O Lord, art our Father; thy Name is from everlasting, Jer. 31. 9. I am a Father to Israel, and Ephraim is my first born.*

Thirdly, and last of all; Christ is a *Husband* to us, and we are *Esposued* to him; therefore *near, dear, and precious*: Isa. 54. 5. *For thy Maker is thy Husband, the Lord of Hosts is his Name,*

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Name, and thy Redeemer the Holy One of Israel, the God of the whole Earth shall he be called: If thy Maker be thy Husband, Oh! Love him, and set an high Esteem upon him; for, Who is like unto him? There is none among the Sons of Men that is comparable to him; for he is the chiefest of Ten Thousands; and to you that Believe, he is precious.

A Brief Description of the Heavenly Treasure.

Matth. 13.44. The Kingdom of Heaven is like unto Treasure hidden in a field, the which when a man hath found, he hideth; and for joy thereof, goeth and selleth all that he hath, and buyeth that field.

In these Words, you may take Notice of Five Things very Observable and Remarkable:

First, The Kingdom of Heaven is compared unto a Treasure.

Secondly, It is also compared unto hidden Treasure.

Thirdly,

Thirdly, You may take Notice,
How this Heavenly Treasure is Discovered, and found out.

Fourthly, *And such as do really enjoy it, do highly prize it.*

Fifthly, *Such as see the Excellency of it, are free to part with all for it.*

From hence we may Observe this Doctrine, *The Heavenly Kingdom will prove a glorious Treasure unto the People of God.*

The first Query that will arise from hence, *What this Treasure is?*

First, *The Kingdom of Heaven is a very Excellent Treasure*: That it is so, you may observe the words of Job, *ch. 28. v. 15, 16. It cannot be gotten for Gold, neither shall Silver be weighed for the price thereof. Oh! it cannot be valued with the Gold of Ophir, with the precious Onyx, or the Sapphire; the Gold, and the Cristal cannot equal it: Observe, And the Exchange of it shall not be for fine Gold. All this Considered, and much more that might*

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might be added, we have ground for to Conclude very safely, That the *Heavenly Treasure*, is *very precious*, and Wonderful, Rare and Excellent.

Secondly, *The Kingdom of Heaven*, is a *very precious Treasure*: And that which the Wise man attributes unto *Wisdom*, may be applied unto our purpose, in *Prov. 3.15*. *She is more precious than Rubies*: Observe, and all things thou canst desire, are not to be compared unto her: Oh! from hence we may safely Conclude, that this *Heavenly Treasure* is *precious* indeed; For the *wayes of Christ* is *wayes of pleasantness*, and her *Paths* are *paths of peace*: Oh! if the Way to the Treasure is Precious and Pleasant, how much more then is the Enjoyment of the Fulness of the Treasure? Oh! it would prove a tree of Life unto them that lay hold on it; yea, happy will be every one that doth retain it: And all these Circumstances Considered, we must Conclude, That the

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kingdom of Heaven will prove a precious Treasure.

Thirdly, *The kingdom of Heaven is a glorious Treasure*: It proves so glorious, that Christ doth Counsel all such that he doth intend shall come to the Possession of it, for to *Sell all that they have, and give Almes, and provide their selves Bags that wax not old*: Observe, A Treasure in Heaven that faileth not; *where no Thief Approacheth, nor Moth corrupteth*. Oh! who would not but spend pains and time for the Attainment of this Treasure that is in Heaven, that will never fail us: And that it is no lesse than a Heavenly Treasure, you may see by the words of Christ, *Fear not little flock, for it is the Fathers good pleasure for to give you the kingdom*: Oh! an Heavenly Treasure, and Precious Portion.

But Secondly, As you have heard what this Treasure is, so you may also take Notice, *What this Heavenly Treasure was.* First,

First, This *Treasure* was that which did *Stay and Support the People of God in all their troubles* : Oh ! it was the Consideration of this, that occasioned the *Eye of Abraham* for to look in daily expectation for a *City which hath foundations ; whose Builder and Maker was God*, Heb. 11. 10. when he was *Travelling in a strange Land* : Oh ! when they in old time were under *Cruel Mockings and Scourgings ; yea, moreover Bonds and Imprisonments, being stoned and sawen asunder, were tempted and slain with the Sword, and wandring about in Sheep-skins and Goat-skins, being destitute, afflicted, and tormented, of whom the World was not worthy ; wandring about in Desarts, and in the Mountains, and Dens, and Caves of the Earth*, Heb. 11. 37, 38. Exposed to many hardships ; and that which was of Support to them, that they had no *Continuing City here, but seeked one to come*, Heb. 13. 14. having great respect

unto the recompence of Reward: That so the heavenly treasure being in their Eye, and also upon their Heart, made them free to suffer for Christ; being fully perswaded that at last they shall reign with Christ, and enjoy the Heavenly Treasure by Christ.

Secondly, The Consideration of the *Enjoyment* of the *Heavenly treasure*, was that which did *uphold their Spirits in all their tryals*: Oh! he it was that turned the *Wildernes* into a *standing Water*, and *dry Ground* into *Water Springs*, Psal. 107. 35, 36. And I pray well Observe what follows, *And there he makes the Hungry to dwell, that they may prepare a City for Habitation.* And will God leave us in the *Wildernes*? Nay, Isa. 51. 3. *The Lord shall comfort Sion, he will comfort all her waste Places, he will make her Wildernes* like *Eden*, and her *Desart* like the *Garden of the Lord*; *joy and gladnesse shall be found therein; thanksgiving, and the voice of Melody*:

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Oh ! what excellent Advantages and precious Priviledges doth Souls enjoy by the Heavenly Attainment of this Heavenly Treasure : Oh ! Who would not but seek it, and labour for to enjoy it, for it is a Treasure that will make us for ever rich.

Thirdly, As we have shewen you *What this Heavenly treasure is ;* And also, *What it was ;* So now we shall come to *shew you, what it doth.*

1. This *Heavenly treasure* doth furnish the Soul with Grace, and spiritual wisdom : He will be to us a Sun, and a shield, and will give us Grace and glory ; and no good thing will he withhold from them that walk uprightly, Psa. 84. 11. Jam. 4. 6. God is said for to resist the proud, and to give grace to the humble : Pray mark, God will not only bestow Grace upon us, but will give *Wisdom unto us*, Jam. 1. 5. 1 Cor. 1. 30.

2. This *Treasure* will furnish the Soul with a spiritual Light and Under-

standing: Mind, Light is sown for the Righteous, and Gladness for the upright in heart, Psal. 97. 11. And we may also mind, The Lord shall be light unto thee, an everlasting light; and thy God thy glory, Isa. 60. 19. Psal. 119. 130. And I pray Observe, Christ will not only afford us light, but will afford us understanding also: Luk. 24. 45. Then he opened their understanding, that they might understand the Scriptures. And you may further take Notice of the Words of the Prophet Isaiah, Thus saith the Lord, Thy Redeemer, the Holy One of Israel, I am the Lord thy God, which teacheth to profit, Isa. 48. 17. Observe that which leadeth thee by the way thou shouldest go: Now all these things duly Considered, and well understood, it will amount unto this, That this Heavenly treasure will furnish the Soul with spiritual Light and Understanding; and all things needful for a Heavenly Christian.

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3. This *treasure* will furnish the soul with *spiritual Love*, and *Affection*. Where sins is multiplied, and pardoning Mercies manifested, there Love is enlarged: As for Example; the Woman that we read of in the Gospel, her *sins* (which are *many*) are forgiven, for *she loved much*, Luk. 7.47. Oh! it is the precious Love of Christ to us, that doth engage our love to him, 1 *Joh.* 4. 19. And such as partake of the Heavenly treasure, have not only their love running forth to God, but their Affections also; As you may see it in *David*, The *Zeal* that he bore unto the *house of God*, did even swallow the man up, *Psal.* 69.9. Oh! the more we see the Glory and Excellency of this *Heavenly treasure*, the more will our *Affections* (if we are truly Gracious) run after it; and no Contentment shall we find, but in the real Enjoyment of it.

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4. This *Heavenly treasure* will furnish the Soul with *Faith* and *Patience*, Jam. 1. 3, 4. Eph. 2. 8. Heb. 11. 33.

5. This *treasure* furnisheth the Soul with *spiritual joy*, and *Peace*: In thy presence is fulness of joy, and at thy right hand are pleasures for evermore, Isa. 65. 14. Psal. 16. 11. Psal. 30. 5. Isa. 12. 3.

Observe, This *Treasure* doth not only afford us joy, but joy at a full rate, and pleasures that hath no end, Isa. 35. 10. Incomparable Enjoyments, not to be Parralell'd with outward Attainments.

The Ransomed Ones are those that shall come for to Witness the true Joy, that is lasting: And though it be our Fathers pleasure for a season that we must Mourn, yet if we are *Zions Mourners*, we shall at last partake of *Zions Joy*, and also shall be made partakers of *Zions Peace*: For the Lord will give strength unto his People,

Isa. 61.
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People, and the Lord will bless his People with peace: And their Peace shall be Answerable unto their Joy, if they love the Law of God; for it will be very great Peace, and nothing shall offend them, Psa. 119. 165.

And to such also, whose *Mind is settled and stayed upon this Heavenly treasure*, namely, The Lord Christ; he will *keep them in perfect peace*, which doth not admit of any mixtures at all: Which *Treasure is very precious*, Isa. 26. 3.

To Conclude, in a Word, This *Treasure will furnish the Soul with all spiritual Enjoyments*: Gods Gift is Rich and Choice, namely, his Son; and he is also liberal in giving, who *gives richly all things to enjoy*, 1 Tim. 6. 17.

In this *Glorious treasure* is to be found as a Gift, bestowed upon us, *exceeding great and precious Promises*: Mark Soul; to the end, that by them thou mayest be made Partakers of the

the Devine Nature, and escape the Corruption that is in the World, 2 Pet. 1. 4, 8. *For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

Oh! such is the Excellency of this *Heavenly treasure*, that it will continually supply the Soul with divine Refreshments, and Heavenly Attainments, which should engage our Souls to long more after it, and search more diligently than ever we have done for to enjoy it.

The Second Point handled; wherein is Discovered, in what Respect the Kingdom of Heaven may be said to be a hid Treasure.

First, It may be said for to be a *hid Treasure*, in as much as there be but few know the worth of it: Oh! many there be seek it, but the number is very small that do obtain; Oh! not one of a Thousand that doth obtain

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ain the blessing : For such as have a
 rue sight of this Pearl, namely, the
Heavenly treasure, Matth. 13. 45, 46.
 s made free to forego all for it, to the
 end they may obtain it.

The Enjoyment of one Pearl per-
 aining unto this Precious Treasure,
 will make thee rich for ever ; and
 few they be that see it, and very few
 indeed is the number of those that do
 really enjoy it, or find this endless
 Treasure out ; Therefore it may be
 properly said to be a *hid Treasure* ;
 The way to enjoy it, is to exercise a
 diligent search : *Prov. 2. 4, 5. If thou*
seekest her as Silver, and searchest for
her as for hidden treasures ; then shalt
thou understand what it is, and find it
out ; for in it is to be found the
knowledge of God.

This Treasure being hid, it much
 Concerns us to get it, and take the
 sweet and seasonable Counsel of the
 Wise man, *Get Wisdom, and get Under-*
standing ; and whatever we do, let us
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forget it not, Prov. 4. 5, 6, 7, 8, 9. This Treasure will afford thee Preservation and Protection; and by the Wise man it is accounted the Principal Thing to be obtained; and it being Principal, it should be Acceptable: And if we *Exalt her*, we shall be great gainers, for we shall obtain *promotion* and *honour*, if we do embrace her: And besides all this, she shall give unto thy Head an Ornament of *Grace*, and a *Crown of Glory*; which is but the Portion of few in the world, and from the rest it is hid; *Though many are called, yet few are chosen*, Matth. 20. 16. Because *strait is the Gate, and narrow is the Way which leadeth unto life, and few there be that find it*, Matth. 7. 14.

The Way to this Heavenly Treasure being very narrow, and the oppositions we meet with being very great, the number is very few that obtain it; strive therefore, Soul, to endure the Cross, and after a while
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you shall enjoy the Crown.

Secondly, The Kingdom of Heaven may be said to be a *hid treasure*, in as much as there be but few that see the *Glory* of it : It is given to Saints and none but Saints to see the *Glory* of this *treasure* ; Psal. 145. 10, 11. *Thy Saints shall bless thee, and they shall speak of the Glory of thy kingdom, and talk of thy power, and make known unto the sons of men his mighty acts, and the glorious Majesty of his kingdom, which is Everlasting.*

Such may best speak of the *Glory* of the Kingdom, that have a true Interest with the King, and have Admittance into his Presence, that are taken up into the Galleries of Love, and do choicely behold the rare and choice footsteps of the *Beloved*, who are led into the Wine-Cellers of the *King*, and behold the Flaggons opened unto them, to the end they may drink their fill of his Heart-reviving Wines of Consolation, whose *Banner* over

Rev. 21

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Rev. 22

1, 2, 3.

over them is *Love*; and thus they have a taste of the glory of this *Precious treasure*, which none can enjoy but the true Favourites of the *Beloved*; or such that are greatly in his Favour.

Rev. 14
1, 2. Thirdly, The *Kingdom of Heaven* is a *hid Treasure*, in as much as there be but few come to the *Enjoyment* of it: None must stand with the *Lamb* upon *Zions Mountain*, but the *Beloved's marked Ones*, whom he hath marked for Himself, *bearing his name in their Fore-heads*, to open view to all Beholders; and that make use of the *Harp of the Spirit*, and *Sing a new Song* before the *Throne*: Oh! who are kept *spotless and blameless*, and is Attending of the *Lamb*, let him go when he will, and where he will.

And if the *Lamb* Call them into the *Wilderness*, the true *marked Ones* of *Christ* will matter it not: And if the *Lamb* Call them to wear the *Cross*, they value it not; for they well know the

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the *Crown* will make amends for all :
 And these are very rare, though their
 number be but small : No more than
 the Lambs number enters into the
 Kingdom, and they are such, whose
 Names the Lamb Books down ; and
 as for the rest, they come not near
 the *Heavenly treasure*, but into the
 Lake of fire must go : And if this
 be true, as none can deny but it is ;
 Oh ! then this *Heavenly treasure* is *hid*
 unto some, and may be evidently
 called a *hid treasure*.

Rev. 20
15.

The Second Thing to be Cleared,
 is, *To whom the Kingdom of Hea-
 ven is a Treasure hid ; and not
 yet Discovered ?*

First, This Heavenly treasure is hid
from them that know not God ; And
such as know not God, their Case is
very sad : For, when the Lord Jesus
shall be revealed from heaven, with his
mighty Angels, in flaming fire, taking
vengeance on them that know not God,
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and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with Everlasting Destruction from the Presence of the Lord, and from the Glory of his Power, 2 Theff. 1. 7, 8, 9. And such as know him not here, he will not know them hereafter; For the Wicked shall be turned into Hell, and all the Nations that forget God, Psal. 9. 17. And to such Persons as these are, the glorious Treasure of Heaven is hid, and yet not made manifest.

Secondly, The Heavenly treasure is hid from them that do not fear the Lord: Oh! it is the want of the fear of the Lord, that Souls are prevented of that which is good; Your Iniquities have turned away these things, and your Sins hath withholden good things from you, Jer. 5. 35. Oh! it is Sin that dims our eyes, that we cannot behold this Heavenly treasure; But as for such as fear the Lord, his Eye is upon them, and also the heart of God runs out towards them; and in a special

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special manner he takes Care of them, and doth also take pleasure in them; and his *Salvation* is near unto them: And *blessed*, yea, for ever *blessed* are they that *fear him*; and the *Heavenly treasure* shall be a Portion to them, *Psal.* 33. 18. & 34. 7. & 146. 11. & 85. 9.

Thirdly, This *Heavenly treasure* is *hid from them that love not God*: That Soul that doth not *love God*, is an enemy unto his eternal good: Now the *Promise* is, That *every thing* shall *work together for good* unto them that *love God*, *Rom.* 8. 28. *Eye hath not seen, nor Ear heard, nor can it enter into the heart of man to conceive, what God hath prepared for them that love him,* 1 *Cor.* 2. 9.

There is a *Crown*, and a *Throne*, and a *Kingdom* prepared for them that *love God*; but unto such as *love him* not, is nothing *promised*: Therefore sad and dreadful is the state and Condition of such as *love not God*; but

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a stranger shall they be unto the *Heavenly treasure*, when it shall be made manifest to others, by Christ our elder Brother.

Fourthly, As this *Treasure* will be hid from them that *love him not*, namely, Christ Jesus the Lord; so it will be hid from them that *Obey him not*: Gods *peculiar Love* is to his *peculiar People*. And such as are the *Peculiar People* of God, are such as be *Obedient* unto his *Word*, and they will *keep his Covenant*, *Exod. 19. 5.* and these are indeed Gods *treasure*, in whom he doth much delight; and they shall be to him a *Kingdom of Priests*, and an *holy Nation*.

Oh! These are the Persons that shall see the *Heavenly treasure*; for to such as are willing and obedient, is the *Promise* made, *They shall eat of the good of the Land*, *Isa. 1. 19.* But as for such as be not *Obedient*, God will *sharply Rebuke*, and will utterly *pluck them up and destroy them*, and they shall

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shall be far from enjoying a sight of
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Land that is Promised, *Jer. 17. 23. &*
12. 17.

In the Third Place is *Discovered,*
The sad Condition of such Persons
that have this Heavenly Trea-
sure hid from them.

First, Such that know not this
Heavenly treasure, are altogether
strangers unto the glorious sound
that promiseth Blessing: Those are
accounted blessed by God, that have
a true and saving knowledge of God,
Psal. 81. 15, 16, 17. Blessed are the Peo-
ple that know the joyful sound, they shall
walk, O Lord, in the Light of thy Coun-
tenance, and in thy Name shall they re-
joyce all the day, and in thy Righteous-
nesse shall they be Exalted; for thou art
the Glory of their strength, and in thy
Favour our Horn shall be exalted; for
the Lord is our Defence, and the Holy
One of Israel is our King: And truly,

such as know him, will put their trust in him : But great will be our Misery, if we obtain not this Mercy ; namely, A true knowledge of God.

Secondly, Such as know not this *Heavenly treasure*, are strangers to saving Grace, and spiritual Wisdom, *Prov. 3. 35. Tit. 1. 11. & 3. 7. Jer. 4. 22. Prov. 32. 29.*

Thirdly, The Soul that is not Acquainted with this *Heavenly treasure*, is a stranger to spiritual Light and Understanding, *Joh. 11. 10. & 3. 19, 20. Isa. 6. 9, 10. & 27. 11. Eph. 4. 18.*

Fourthly, The Soul that is a stranger unto this *Heavenly treasure*, is a stranger to Love, and Spiritual Affection, *Matth. 24. 12. 2 Thess. 2. 10. Rom. 1. 26. & 12. 10.*

Fifthly, The Soul that is a stranger unto this *Heavenly treasure*, is altogether ignorant of Precious Faith, and Patience, *1 Tim. 1. 19. Heb. 4. 2.*

Sixtly, That Soul that is ignorant of this *Heavenly treasure*, is altogether

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gether a stranger unto Spiritual Joy and Peace, Isa. 65. 13, 14. Jer. 6. 14, 15, 16. Isa. 48. 22.

In the Seventh place, Such as know not this *Heavenly treasure*, are strangers unto the Power of Godliness: For such as know God truly, are set a part for his Work daily: *Psal. 4. 3. But know that the Lord hath set apart him that is Godly, for himself:* And as for such as have the *Form of Godliness*, but *deny the Power thereof*, we must turn away from them, 2 Tim. 3. 5.

The last Particular for to Conclude this Point: Such as know not this *Heavenly Treasure*, are strangers to the *hidden Manna*, Rev. 2. 16. Oh! it is none but the over-coming Christian, that doth partake of the *Heavenly unction*; and it is the *Heavenly unction* that inables us for to feed upon the *hidden Manna*, which none can feed with delight thereupon, but such only that Drink deep Draughts

of the Holy Spirit ; which Spirit doth lay before us the Glory of the *Heavenly Treasure*, and bids us welcome to the *hidden Manna*.

The Fourth Point handled ; *Wherein is Discovered, How this Heavenly Treasure is made manifest.*

1. The *Word* of God Discovers it unto the *Ear* ;
2. And the *Spirit* of God Discovers it unto the *Heart*.

As to the First, The blessed Word of God speaks eminently of it, and doth exhort us to labour for to enjoy it : Therefore doth our precious Lord Jesus Dehort us from the one, and Exhort us unto the other ; *Mat. 6.19,20,21.* saying, *Lay not up for your selves Treasures upon Earth, where Moth and Rust doth corrupt, and where Theeves break thorow and steal ; but lay up for your selves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Theeves do not break*
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thorow nor steal; for where your Treasure is, there will your Heart be also: By this you may plainly see, That the precious Word of God tells us how we may have it, or doth speak of it.

Secondly, But it is the precious Spirit of God that affects the Heart with it: Oh! that made precious David to Cry out and say, Psal. 78. 25. Whom have I in Heaven but thee? And there is none in Earth that I desire in comparison of thee. And that his Heart was fixed, is very evident; for sayes that Good man, I will praise thee, O Lord, with my whole heart, Psal. 9. 1. And the Reason is, because his Heart was much Affected with the Excellency of the Name of God; which made him Cry out by way of Admiration, Psal. 8. 9. O Lord, our Lord, How Excellent is thy Name in all the Earth! This Precious man's Heart being truly Affected with the precious Treasure in the House of God, makes him Cry out also, Psal. 119. 10. With

my whole heart have I sought thee : And the Breathing of his Soul is, Oh ! let me not wander from thy Commandments. Which doth plainly demonstrate, that his heart was much set upon, and Affected with the Heavenly Treasure : Oh ! it is the Love of God shed abroad in our hearts by the holy Spirit, Rom. 5. 5. that puts us into a waiting and a hoping Frame for this Heavenly Treasure ; and then we shall have no Cause for to be ashamed, for the Heavenly Treasure, and hidden Manna, will be our Portion for ever.

Thirdly, The blessed *Word* of God invites the Soul to this *Treasure* : Prov. 9. 1, 2, 3, 4. *Wisdom sends forth her Maidens (the Gospel Ministers) and they Cry in the high places of the City, to such that are simple, or strangers to the Wisdom from above, for to invite them in ; And to such as want Understanding, the Message to them from the Lord is, Come, eat and drink, for the Table is richly spread ;*
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and you may take your fill of God's Provisions in his House, and welcome : The Lord directs his speech unto the Sons of men ; yea, to such as are Simple, and Fools that want Understanding ; to such our dear Lord will speak excellent things, and the opening of his lips shall be right things, *Prov. 8.4,5,6.* This precious Jesus invites all likewise, let them be who they will, that can but say Experimentally, they Thirst after him, they may Drink their fill at the precious Fountain, and welcome very freely, *Isa. 55.1.*

So that to every Soul it doth plainly appear, That to this Heavenly Treasure we are all invited by the *Word of God.*

Fourthly, And it is the precious *Spirit* of God that inables the Soul to close with it : Oh ! that was it that made the poor Spouse to Cry out, *Let him kiss me with the kisses of his mouth, Cant. 1.2.* Why so ? Oh ! she had

had great reason for it ; *For his Love is better than Wine* : Mark ; *Because of the savor of thy good Ointments ; thy Name is an Ointment poured forth, therefore do the Virgins love thee*, Cant.

1.3. It is the Spirit that inables the Soul for to Close with Christ, in whom is hid all the Treasures of Wisdom & Knowledge : Mark, and well Observe, *Draw me, and we will Run after thee*, Cant. 1. 4. That so God must first by his Holy Spirit Draw, and then the Soul will Run after him.

And the next newes the Soul hears when once God comes to Draw, is, the King brings them into his Chamber ; A blessed Drawing ; and then the Soul is filled with Joy, beholding the Kings Prefence ; and the Love of the King shall be prized above Wine, and the upright in Heart will fall in love with him : And thus the Spirit of God doth inable the Soul to close with Christ, this Heavenly Pearl of great price.

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Fiftly, The blessed *Word* of God faith, we may be Welcome unto this *Treasure*: For thy Encouragement, poor soul, whosoever thou be that comes to Christ, thou shalt find royal entertainment by Christ, *For he will in no wise cast thee off*, Joh. 6, 37. And thus you plainly see, that the Word of God sayes, you may be welcome to this *Treasure*.

Sixtly, The Precious *Spirit* of God makes us welcome to this *Treasure*: Oh! when the Beloved comes into his Garden, he will speak familiarly unto us: Oh! then it is my *Sister*, and my *Spouse*: *Eat*, O Friend, and *Drink*; yea, *drink abundantly*, O my Beloved, Cant. 5. 1.

Oh! see how welcome our dear Lord doth make us, and when he opens, none can shut the door against us, *Rev. 3. 7.* Oh! that Spirit that makes us welcome, is the Lord; and where the Spirit of the Lord is, there is liberty, 2 *Cor. 3. 16.*

Soul,

Soul, Come take a view of this Heavenly Treasure, and the more you look upon it, the more fall in love with it; for there is great gain and spiritual advantage to be gained by it: Oh! it is a Pearl of an high value: Oh! labour for to obtain it, to the end you may be enriched by it; And if the Son shall make you free, then shall you be free indeed, Joh. 8. 36.

The Fifth Point: *Such as do Enjoy this Heavenly Treasure, do highly prize it, by hiding of it.*

And First, Take notice how they prize it: The Answer is, Such as have the Enjoyment of it, do set their Heart upon it: Oh! it will prove the Object of Delight, and Desire of the Heart; *One thing (saith David) have I desired of the Lord; that will I seek after: Mark and Observe, that is the Chief or Principal thing I desire, That I may dwell in the House of the Lord all the dayes of my life, to behold*

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bold the Beauty of the Lord, and to enquire into his Treasure-house, which is his Temple, Psal. 27. 4. Which is a plain Demonstration, that Davids Heart and Affection was settled upon the Heavenly Treasure, whose Soul did so much run after the Beauty and Glory of God : That is it which doth so much engage a gracious soul to send up strong Cryes unto God, To Teach him the Way that tendeth to Truth, and for a united heart for to fear him, Psal. 86. 11.

Soul, When ever thou hast gained a sight and enjoyment of this Heavenly Treasure, do with it as *David* did with the Word of God ; And if you ask, How was that ? He tells us, *Psal. 119. 11. Thy Word have I hid in my Heart, that I might not sin against thee.* It is worth the Hiding, and worth the Prising : Soul, make much of it, and set an high Price upon it ; for ever Happy is the soul that doth attain to such a favour, as to enjoy
the

the Heavenly Treasure : Hide it therefore.

Secondly, The soul that doth really enjoy this Heavenly Treasure, upon no terms whatsoever will part with it : Though *Satan* may Assault them with Temptations within, and the World present Allurements without ; yet a true Christian will not let his Heavenly Treasure (which is his Portion) go : A true Christian will do with his Portion, namely, his Treasure, that he hath received by the *Holy unction* ; as the Spouse did by her Beloved, when she found him, *held him fast*, and would not *let him go*, Cant. 3.4.

Thirdly, The Soul that doth enjoy this Heavenly Treasure, may be compared unto one that hath found a Precious Jewel, that is so taken with it, that he is often viewing of it ; and the more he views it, the more he falls in love with it. A soul truly gracious, can never have a sight of the

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the glorious Treasure, but it puts him in mind of the Giver; and for the Givers sake, is made more in love with the Gift: And when he takes a Review of the Precious Gift; Oh! then is the soul led to be Admiring of the Rich and Choice Love of the Father, that he should bestow Christ upon him, a vile sinner: And the more Notice we take of the Love of Christ, the more shall we fall in love with Christ, and see the Beauty of Christ, the Pearl of Great Price, which is worth the viewing, and also the having.

Fourthly, That soul that doth truly enjoy the *Heavenly Treasure*, will take great Delight and Content in it: Although sometimes his Thoughts may be multiplyed within him, yet the Comforts of the glorious Treasure will be a delight to his soul, *Psal.* 94. 19. Oh! to take delight in the Things of God, is a state verily blessed, *Psal.* 112. 1. *Blessed is the man that*

that feareth the Lord, that delighteth greatly in his Commandements: And though Troubles may abound on every side, yet notwithstanding a soul truly gracious, that hath these precious wayes of God observed, and the Heavenly Treasure enjoyed, will for all that delight in it: Trouble and Anguish taketh hold on me, yet thy Commandments are my delight, Psal. 119. 143. Then say what you will, or do what you can; a gracious soul in the *Heavenly Treasure* will delight: for it is his Portion and Cause of Rejoycing.

Fistly, Such as enjoy this *Heavenly treasure*, are never better but when they are speaking of it: Oh! it doth much glad and rejoyce the Heart of a Believer, to be speaking of his Heavenly Father; and also of his Divine Favour and Love, Discovered, in handing forth to him a Heavenly Treasure, Wherein is Contained Choice and plentiful, Soul-ravishing, and

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and Heart-satisfying Enjoyments :
 And never better Contented, but is
 wonderfully pleased when mention is
 made of the *Beloved*, of his Coming
 into his Kingdom, where *Halalujah*
 shall be sung for ever, by such that
 do enjoy this Heavenly Treasure.

Sixtly, The Soul that doth really
 enjoy this *Heavenly treasure*, can no
 way be Contented without it ; pre-
 sent what you will unto him, if it fa-
 vours not of the *Heavenly unction*
 that is from above, it is no way Ac-
 ceptable unto him : Worldly Glory
 will not Content him : outward Ap-
 plause by men on Earth, will no way
 satisfie him ; Carnal Company will
 no way please him : But a true real
 Sight, and full Enjoyment of the
Heavenly treasure, Presented by the
 Father, Confirmed by the Son, Ap-
 plied by the Spirit, truly and really
 settled in the Heart, Christ's Glory
 magnified in the Life, will please him :
 With a Constant Enjoyment of Hea-
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venly Communion with Christ the Beloved, the Pearl of an high Esteem.

Seventhly, And such Souls as do truly come unto a real Attainment of this *Heavenly treasure*, are much refreshed with the Enjoyment of it: Oh! it is Food to their souls, they are fed by it; it is a Fountain that is alwayes streaming forth Divine Supplies: Oh! it will supply you with whatsoever you stand in need of; *Love, Peace, Joy, Meekness, Temperance, Godliness, Brotherly-kindness, Charity*, are all of them Branches that springs out of this Root, which this Fountain Waters daily: Oh! no wonder then, it is so much desired by those, whose Desires are principally good; and did we but know the worth of it more, we should be desiring after the Enjoyment of it more: For this *Heavenly treasure*, will prove Refreshment to all that obtain it.

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*The Reasons why such as do Enjoy
this Heavenly Treasure, do so
highly prize it?*

Reas. 1. They that have it, do highly prize it; because it is a Jewel hard to come by: Oh! not One of a Thousand doth enjoy it, neither can any when they will come by it; but we must all stay till the Father will please for to bestow it: For, it is the Fathers Gift, and he will give it when and where he pleases. Thou mayest dig hard with the Pit-ax of thy own Righteousness, and labour much with the Shovel of thy pretended good Meanings, and Performances: And when thou hast done all, thou mayest sit down, and reckon up what thou hast done, and it will amount unto this, *Labour in vain*: For when thou hast done all, thou must come to Cry out of thy own Nothingness, and depend upon Christ's Faithfulness, who will bestow the Precious Pearl upon thee, and that freely.

Reas. 2. A Soul truly gracious doth highly prize this *Heavenly Treasure*, because it is a Jewel of great price : Observe, *Job 28. 13. Man knoweth not the Price of it, neither is it found in the Land of the Living. Vers. 15. It cannot be gotten for Gold, neither shall Silver be weighed for the price thereof. Vers. 16. It cannot be valued with the Gold of Ophir, with the precious Onyx, or the Sapphire. Vers. 17. The Gold and the Crystal cannot equal it ; and the Exchange of it shall not be for Jewels of fine Gold. Vers. 18. No mention shall be made of Coral, or of Pearls ; for the Price of Wisdom is above Rubies. Oh ! well may the Soul fall in love with it, and set an high Esteem upon it ; for the Rarest Enjoyments on Earth, is not to be compared with it.*

Reas. 3. A Gracious Soul will set a high Esteem upon this *Heavenly Treasure*, because it is a Jewel that maketh the soul rich that Enjoys it : Oh ! they are such Riches that are permanent,

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permanent, that are of long Continuance, that indeed will not admit of any end; Riches worth the Enjoying, and the taking pains for; they are such Riches that are not like the Worlds Riches, that in a Moment make them wings and fly away; Prov. 8.18,19. *Riches and Honour are with me, yea, durable Riches and Righteousness; whose fruit is better than Gold, yea, than fine Gold; and his Revenue, than choice Silver, that leads in the way of Righteousness:* Oh! here is a Jewel that makes the soul rich indeed; worth the prizing, and worth the having; that Cloatheth the Soul with Riches and Honour; that doth bestow upon the Soul a Crown of Grace and Glory, and makes it rich to all eternity.

Reas. 4. Why a Soul truly gracious doth prize the *Heavenly treasure*, because it makes a soul truly happy: It is a great Mercy to hear of this Treasure, but it is our Happiness to be

invested with a true enjoyment of it :
 To hear of it, without we are made
 partakers of it, is in a word to be ne-
 ver the better for it. But Oh ! for e-
 ver happy is that soul that findeth
 Wisdom, namely, Jesus Christ, the
 only begotten of the Father, who is
Prov. 3. full of Grace and Truth, in whom is
13. *hid all the Treasures of Wisdom and*
Eph. 2. *Knowledge :* Oh Soul ! Labour to
3. get this Pearl, what ever it cost you ;
 and when you have it, by no means
 part with it.

The last Point : *Such as see the Ex-
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 sure, will part with all things for
 it.*

First, Take notice who they be
 that see the Excellency of it.

Secondly, Take notice what they
 are free to part with for it.

As to the *First*, They that see the
 Excellency of this *Heavenly treasure*,
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know the Lord : It is the true knowledge of God that doth engage a soul to trust in God : And they that *know thy Name will put their trust in thee, for thou Lord hast not forsaken them that seek thee*, Psal. 9. 10. And the true means by which we come unto a right knowledge of God, is Gods engaging himself with us, and making himself one with us ; And *I will betroth thee unto me in faithfulness, and thou shalt know the Lord*, Hof. 2. 20. And such souls indeed, whom the Lord shall thus make one with himself in the Heavenly Union of the Spirit, and Covenant of Grace, who are Espoused unto him for ever, in that Holy Tye and Knot of unspeakable and unchangable love : Oh ! these, and these indeed can tell you by Experience, That the *Heavenly treasure* is an Excellent Thing, and *more to be desired than Rubies*.

Secondly, The soul that doth see the Excellency of this *Heavenly trea-*

sure, is one that fears the Lord. And such indeed are Gods delight, and are very precious in his sight; *Psal.* 147.11. *The Lord takes pleasure in them that fear him*; in those that hope in his Mercies: It is evident, that such are eminent in Gods Affection, for they shall know much of his secrets and Covenant Priviledges; which is a rich Favour: *The secrets of the Lord is with them that fear him*; and he will shew them his Covenant, *Psal.* 25. 14. *Amos* 3. 7. Oh! How should this Teach us, and also mightily Engage us for to fear the Lord.

Thirdly, Such as see the Excellency of the *Heavenly treasure*, are such that indeed & intruth love the Lord: Oh! unto such as love him, nothing shall come amiss unto them; for let what will come, it shall be for good to them: Let it be outward Adversity, it shall be made up with inward Prosperity: And if it be inward Adversity, it shall be made up with the
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Father's Company, and spiritual Society ; for the Promise is very large,

That † *All Things*

shall Work together

for Good unto them

that Love GOD,

Rom. 8. 28. Such

are the Choice Blessings that God

hath laid up for them that Love him,

that the knowing Apostle doth tell us in plainness of speech, 1 Cor. 2. 9.

But as it is written, Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man, the things that God hath prepared for them that Love him.

Fourthly, Those souls that do in truth see the Excellency of this Heavenly treasure, are those that do obey the Voice of God : And such indeed the Lord hath a peculiar Love to, and doth respect them very much : Exod. 19. 15. If you will Obey my Voice indeed, and keep my Covenant, then shall you be a peculiar Treasure unto me
above

† *Mark this ; This Word hath been Prison-food to my Soul, since my Imprisonment, blessed be God.*

above all People, yea, a kingdom of Priests, an Holy Nation: And such as do this, must have a clear sight of the Excellency of this Treasure, having their Heart touched by the Lord feelingly and powerfully, before they can faithfully yield Obedience unto him. And so I shall Conclude the First Particular, wherein is Discovered, Who they be that do plainly see the Excellency of this Heavenly treasure.

The next Thing to be Considered is, What such (that truly see this *Heavenly treasure*) are free to part with, for the Enjoyment of it.

First, *The true sight of this Heavenly Treasure, will make them free to part with their nearest Relations for it.*

That soul is not worthy of Christ, that loves any thing below more than Christ: See what our dear Lord himself sayes unto this Thing; *Mat. 10. 37, 38. He that loveth Father or Mother*

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Mother more than me, is not worthy of me: He that loveth Son or Daughter more than me, is not worthy of me. Nay, our dear Lord sayes more, He that taketh not his Cross, and follows after me, is not worthy of me. And that Soul, whoever he be, that parts with any thing upon the real Account of Christ, shall gain greatly thereby: Whether it be House, or Brethren, or Sisters, or Father, or Mother, Wife, or Children, or Lands for the Name-sake of Christ, shall receive a Hundred fold, and shall inherit everlasting life, Matth. 19. 29. A blessed Exchange; let us Covet after it. Christian, learn to endure the Cross chearfully, and you shall have the Crown continually: Oh! pray Note, and bear in Mind the words of James, Blessed is the man that endureth temptations, Jam. 1. 12. The Reason follows, For when he is tryed, he shall receive a Crown of Life: yea, the Promised Crown, which the Lord hath Promised to them that Love him:

him: For, all our Tribulations that we meet withal here, will not give us any Ground at all for to Complain; for we shall wear a Crown of Glory that fades not away, if we continue stedfast to the end.

Secondly, As they are free to part with their dearest Relations for Christ, this Precious Treasure; so they will also be free to part with their dearest Enjoyments for it. A Christian will chuse to undergo the greatest Hardships and Affliction for Christ, rather than to enjoy all the fading Enjoyments of an outward Court; *Heb. 11. 25. By Faith, Moses made this Choice, chusing rather to suffer Affliction with the People of God, than to Enjoy the Pleasures of Sin for a season; Esteeming the Reproach of Christ greater Riches than the Treasures of Egypt; for he had his Eye upon the Remcompence of Reward.* Oh! the Remcompence of Heavenly Glory, will make amends for Worldly Misery.

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Thirdly, A Soul, truly gracious, will part with their highest Attainments here, for the Heavenly Treasure: The blessed Apostle *Paul*, tells us, *Phil. 3.4,5. That if any would boast, or have any confidence in the flesh, he might much more: He layes aside all, yea, though he was, as he tells us, Vers.6. Circumcised the Eight day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law, a strict Pharisee; Concerning Zeal, Persecuting the Church; and (if you come to the Righteousness of the Law) a man Blameless.* Yet when he comes to have a true sight of Christ, in a Gospel Spirit, he flings away his high Attainments; And tells us, *Vers.7. What things were gain to him, he counts them loss for Christ; yea, but dross and dung in comparison of the Excellency of the Knowledge of Christ Jesus his Lord, for whom he had learnt to lose all things, to gain Christ.* Oh! here was a Christian indeed,

indeed, that had learnt to part with his highest Attainments, for this Heavenly Treasure.

Fourthly, In a Word, A gracious Soul will part with all things whatsoever he hath, for this *Heavenly treasure*. For the Proof of this, mind the Text, *Matth. 13. 14. The Kingdom of Heaven is like unto Treasure hid in a field; the which, when a man hath found, he hideth; and for joy thereof, goeth and selleth all that he hath to buy this field.*

For to Conclude, and come to Close up all, in what shall follow; If it be as you have heard it laid down in plain and manifest Scripture, That the *Kingdom of Heaven is compared unto a Treasure*. 2. *A Hidden Treasure*. 3. *And how it is Discovered, and found out*. 4. *That such as do Enjoy it, do highly Prize it*. 5. *And, how that such as have it, are free to part with all for it*. 6. *And that the number is very small that do gain, or obtain this Heavenly treasure.*

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From hence then let us learn Two Lessons ;

First, To be in the House of Mourning.

Secondly, To be very careful and diligent in our gaining of this Heaven-Treasure.

As to the *First*, Mind the Words of the *Preacher*, *It is better to go into the house of Mourning, than into the house of Feasting, Eccles. 7. 2.*

From this Scripture, Observe Four Things :

1. The *Manner* how we must Mourn.

2. The *Reasons* why we are to be in the *house of Mourning*.

3. The *Time* when we are to be Mourning.

4. Wherein it doth appear, That it is *better* to be in the *house of Mourning*, than the *house of Feasting*.

As to the *First*, We may Observe the *Manner* of our Mourning is Two-fold :

1. For

1. For our *own sins* in particular, as David did, *Psal. 51. 4. Against thee, against thee only have I sinned, and done this evil in thy sight. Psal. 38. 18. I will declare my Iniquities, and be sorry for my sin. Psal. 6. 6. I am weary with my Groaning, all the Night make I my Bed to swim, I water my Couch with my tears.*

2. We should Mourn as bitterly for our *sins*, as the Woman Mourned we read of in the Gospel, *Luk. 7. 37, 38. Behold a Woman in the City which was a Sinner, when she knew that Jesus sat at Meat in the Pharisees house, stood at his feet behind him weeping, and began to wash his feet with her tears.*

3. We should Mourn for Sin, as Peter did when he denied Christ: Oh! it was bitter Weeping: *Matth. 26. 75. And Peter remembred the Words of Jesus, which said unto him, Before the Cock Crow, thou shalt deny me thrice: And he went out, and wept bitterly.*

Secondly,

Secondly, As we are to Mourn for our own sins, so we are to Mourn for the sins of others.

As for Example.

1. Noah, a Righteous Soul, was vexed and grieved day by day with the sins of the People.

2. The Sins of others, Caused the Prophet Jeremiah for to Cry out bitterly, Jer. 9. 1, 2. Oh! that my Head were Waters, and my Eyes a Fountain Jer. 14. of Tears, that I might Weep day and 17. night for the slain of the Daughter of my People. Oh! that I had in the Wilderness, a lodging Place of Wafering-men, that I may leave my People, and go from them, for they be all Adulterers, an Assembly of treacherous men.

3. The Sins of others, fetch'd tears from the Precious Eyes of dear Jesus himself; and when he came near, he beheld the City, and wept over it, Luk. 19. 41, 42. saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy

N

Peace!

Peace! but now they are hid from thine Eyes.

4. God takes special Notice of such as Mourn for other mens Sins ; Ezek. 9. 4. *And the Lord said unto him, that had the Writers Inkhorn by his side, Go through the midst of the City, through the midst of Jerusalem, and set a Mark upon the Fore-heads of the men that sigh, and that Cry for all the Abominations that be done in the midst thereof.*

Secondly, The Reasons why we are to be in the House of Mourning.

Reas. 1. Because a Mourning from the through sense and bitterness of sin, drives the Soul to God ; Psal. 32.

3. When I kept silence, my Bones waxed old ; through my roaring all the day long. v. 5. I acknowledge my sin unto thee, and mine Iniquity have I not hid : I said, I will confess my Transgressions unto the Lord ; and thou forgavest the Iniquity of my Sin.

Reas. 2. Godly Sorrow, or Mourning for Sin, renders the Soul Acceptable

ceptable unto God; *Joel 2. 13. Rent your Hearts & not your Garments, and turn unto the Lord your God; for he is gracious, and merciful, slow to Anger, and of great Kindness.*

Reas. 3. Godly Sorrow, or Mourning for Sin, doth demonstrate that the Soul is out of Love with Sin: *Job 7. 20. I have Sinned, What shall I do unto thee, O thou Preserver of men? Why hast thou set me as a Mark against thee, so that I am a burthen to my self?*

Reas. 4. We are to Mourn, or Sow in Tears here; because the Promise is, we shall Reap Joy hereafter: *Psal. 126. 5. They that Sow in Tears, shall Reap in Joy. v. 6. He that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with Rejoycing, bringing his Sheaves with him.*

Reas. 5. It is Profitable for to be in the House of Mourning here, because great Advantage shall we gain for the future: *Isa. 61. 2, 3. To Comfort all that Mourn; To appoint unto them*

that Mourn in Zion, to give unto them Beauty for Ashes, the Oyl of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness, that they might be called Trees of Righteousness, the Planting of the Lord, that he might be Glorified.

Reas. 6. It Concerns us to be in the House of Mourning, rather than in the House of Feasting; because Godly Sorrow will turn to Spiritual Joy: 2 Cor. 7. 10. Godly Sorrow worketh Repentance to Salvation, not to be Repented of; but the Sorrow of the World worketh Death. 2 Cor. 6. 10. As Sorrowful, yet alwayes Rejoycing; as Poor, yet making many Rich; as having Nothing, yet possessing all things.

Observe the third Particular, wherein is discovered the time *when* we are for to Mourn.

1. When we find our *love* to Christ declining; Oh! then it is a time of great Mourning.

2. When

2. When we find our *Corruptions* within us *abounding* ; Oh ! then it is a time of great *Mourning*.

3. When we find our precious *Faith decaying* ; Oh ! then it is a time indeed of *Mourning*.

4. When we find our *Zeal* for God *abating* ; Oh ! then it is a time of *Mourning*.

5. When we find our *Love* unto the *Children* of God *dying* ; Oh ! then it is a time of *Mourning*.

6. When persons are the glorious *Wayes* of God *Frophaning* ; Oh ! then it is a time of *Mourning*.

7. When persons are the precious *Wayes* of God *Denying* ; Oh ! then it is a time of *Mourning*.

8. When persons are the precious *Wayes* of Christ *Opposing* ; Oh ! then it is a time for the faithful ones of Christ to be *Mourning*.

9. When Sinners are the whole-
some *Counsel* of God *Rejecting* ; Oh !
then it is a time of *Mourning*.

10. When *Graces decay* and die within us, and *Satan* gets the *upper hand* of us; Oh! then it is a time of *Mourning*.

Fourthly, Wherein doth it *appear*, that it is *better* to be in the *House of Mourning*, than to be in the *House of Feasting*?

1. In the House of Mourning, we are often-times meeting with the Teachings of Christ; but in the House of Feasting, we seldom hear the Breathings of Christ.

2. In the House of Mourning, we are often melted for Sin; but in the House of Feasting, we are oftentimes adding of Sin to Sin: And therefore better to be with the Mourners, than the Feasters.

3. In the House of Mourning, we are often enjoying the presence of Christ; but in the House of Feasting Christ is absenting: And therefore it is better to be in the House of Mourning than Rejoycing.

As

As to the *second Particular*, where-
in our *Care* and *Diligence*, is to be im-
proved, to the end we may *gain* and
obtain to the *Heavenly Treasure*: Ob-
serve,

1. That those that *gain much* of out-
ward Enjoyments, when it comes for
to be summed up carefully, we shall
in the end find, we *lose more* than we
gain.

2. You may also observe the great
danger of an *outward gainer*, and an
inward loser.

3. And we shall prescribe some spe-
cial *Remedies*, for the Cure of this
common *Malady*; namely, *outward*
Gain, and *inward Loss*: And all ob-
served from the words of our Lord
Jesus, which was a Question by him
laid down, *Matt. 16. 26. For what is*
a man profited, if he shall gain the whole
World, and lose his own Soul? Or what
shall a man give in exchange for his soul?

First, From hence observe, Those
that *gain much*, *lose more* than they

gain: For mind, if we compare our *Loss* with our *Gain*, we may quickly see what remains.

As for Example.

1. To gain the *Love* of the *World*, but to lose the *Love* of *God*; will be easily made appear, That we *lose* more than we *gain*: John 1. 2, 15. *Love not the World, nor the things of the World; for if any man love the World, the love of the Father is not in him.*

2. To gain outward *Friendship*, and to lose heavenly *Fellowship* with *Christ* and his *Church*; in truth is to *lose*, and not for to *gain*: 1 John 1. 3. *That which we have seen and heard, declare we unto you; that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.*

3. To gain outward *Applause* of men, and to lose the high *Commendations* of *Christ*; is for to come on the *losing* side: Mat. 25. 35. *Christ* commends the *Prison Visitors*; and withal, such

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such as *feed the Hungry, and cloath the Naked.*

4. To gain abundance of outward *Pleasures*, to the satisfaction of the eye, and lose the *Heavenly Treasure*, and at the end must die; is to be a *loser, and no gainer*: They that *trust in their Wealth, and boast themselves in the multitude of their Riches*, can by no means *redeem his Brother*, nor give God a *Ransome for him*; for he seeth that *wise men die, likewise the fool; the brutish person perisheth, and leaveth his wealth unto others.* Job 21. 13, 25. *They spend their dayes in wealth, and in a moment go down into the grave; and another dieth in the bitterness of his soul, and never eateth with pleasure.* Oh! this is to be a *loser* rather than a *gainer*. Psal. 49
6, 10.

5. They gain outward *Wealth*, and pamper the *Body*, but lose inward *Grace*, and starve the *Soul*.

Secondly, Observe the great *danger* of an outward *Gainer*, and an inward *Loser*.

First,

First, The gain of the World, doth oftentimes steal away the heart from God; and therefore dangerous.

1. This is plainly discovered in *Jesurun* of old: Deut. 32. 15. *But Jesurun waxed fat; thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his Salvation.* Isa. 57. 17. *For the Iniquity of his Covetousness I was wroth and smote him; I hid me and was wroth, and he went on forwardly in the way of his heart.*

2. Outward Gain doth oftentimes weaken our Love and Affection unto God; *The love of Money is the root of all Evil.*

3. The Gain of the World, doth often hinder our persevering in the wayes of God. This you may see, Luk. 14. 17, 18. in the Parable of a certain Man, *who made a great Supper, and bad many; and sent his Servant at Supper time to say unto them that were bidden, Come, for all things are now ready: And they*

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they all with one Consent began to make Excuse: The first said, I have bought a Piece of Ground, I must needs go and see it; I pray thee have me Excused: And another said, I have bought Five Yoak of Oxen, and I go to prove them; I pray thee have me Excused: And another said, I have Married a Wife, and therefore I cannot come. So that you see the Worldly Gain is a great Preventer, and an eminent Hinderer of the Soul in the Precious wayes of God; and therefore very Dangerous.

Secondly, Our Loss Inwardly is very Dangerous; as you may see it in Three Respects:

1. By letting our Hearts run out to the Gain without, we greatly weaken our Communion with God within: Therefore Dangerous. 2 Cor. 6. 14. What fellowship hath Righteousness with Unrighteousness? And what Communion hath Light with Darkness? Beware therefore of this eminent Danger:
Have

Have no fellowship with any of the Unfruitful Works of Darkness, but rather Reprove them.

2. The Love of the Worldly Gain without, doth oftentimes hinder the Precious Teachings of God within : *Job 36. 22. Behold, God exalteth by his Power : Who Teacheth like him ? Isa. 48. 17. Thus saith the Lord thy Redeemer, the Holy One of Israel, I am the Lord thy God which Teacheth thee to Profit, which leadeth thee by the Way that thou shouldest go : Beware therefore of Wordly Advantange, that it do not prevent us of our Heavenly Advantage we may gain by the Teachings of God ; for none Teacheth like unto him.*

3. By our too too much hearken-
ing after the *Gain* without, we too too
much lose our *Spiritual Enjoyments*
within.

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In the Third Place, as to the General ; Wherein is offered some *Special Remedies* for the Cure of this Common Malady ; namely, *Outward Gain*, and *Inward Loss*.

1. If we would so use the World, to the End we might not Lose by the World ; learn so to use it, as if you used it not : 1 Cor. 7. 31. *And they that use this World, as not abusing it ; for the fashions of this World passeth away. Gal. 6. 14. But God forbid that I should Glory, save in the Crosse of our Lord Jesus Christ, by whom the World is Crucified unto me, and I unto the World.*

2. Let us spend more Pains for that which will Profit the Soul, than for that which will Profit the Body. Take Christs sweet Counsel in this Case, Joh. 6. 27. *Labour not for the Meat which perisheth, but for the Meat which endureth to Everlasting Life,*

Life, which the Son of Man shall give unto you; for him hath God the Father sealed.

3. Oh! Prize Inward Gain, and Communion with Christ, more, and at a higher Rate, than all Outward Profit whatsoever: Oh! Precious *David* was of this mind; for he accounts a *Day* in the *Courts* of the Lord, better than a *Thousand* elsewhere; *Psal. 84. 10. I had rather be a Door-Keeper in the House of my God, than for to Dwell in the Tents of Wickedness.*

4. If we would so use the World, to the End we might not lose by it; set a very low Esteem upon the Things below, and an high Esteem upon the Things above: The Precious *Word of God*, *David* did so much Prize, that in his Heart he hid it, *Psal. 119. 11. And did Rejoyce at the Word of God*, as one that had found *Great Spoil*, *v. 162. What things* (sayes *Paul*, *Phil. 3. 7, 8.*)

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were Gain to me, (Mark) those I counted Loss for Christ : Yea doubtless, and I count all things but loss, for the excellency of the Knowledge of Christ Jesus my Lord ; for whom I suffer the loss of all things, that I may win Christ.

Let us then take the Apostles Counsel, Set your Affections on things above, and not on things below, Col. 3. 2.

5. Labour for to fix thy Heart upon Christ : Oh ! then shall we slight all Things below Christ.

6. Let us allow our selves more time for the Gain of Christ, than for the Gain of the World : Prov. 8. 34, 35. Blessed is the man that heareth me; Watching daily at my Gates, Waiting at the Posts of my Doors : For, Whosoever findeth me, findeth life, and shall obtain favour of the Lord.

Observe the Diligence of Mary Magdalen, Matth. 28. 1. how early she gets to the Sepulchre at the End of
the

the Sabbath, when the Day begun to dawn, to attend upon her sweet Lord.

*Rev. 12
1.*

7. In a Word, If we would so use the World, to the End we might not lose by the World; Oh! then let us learn for to get the World under our Feet, and *Canaan* more upon our Hearts: *If Riches should encrease; Oh! Set not your hearts upon them, Psal. 62. 10.* The Reason is given by the Apostle, why we should not so do:

Reas. 1. Because *they that will be Rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim. 6. 9.*

Reas. 2. Is given by the Wise man, and he tells us, *Prov. 11. 4. Riches profit not in the Day of the Lord, but Righteousness delivereth from Death.*

Reas. 3. May be taken from our Dear Lord Jesus Christ, why we should learn to get the World under
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our Feet; because the *Cares of this World*, and the *Deceitfulnesse of Riches*, choak the good Word of God, and makes it become *unfruitful*, Matth.

13. 22.

Reas. 4. Why we should make flight of outward Riches; Because it doth oftentimes shut Souls out of the Kingdom of Heaven, by trusting in them: *Mark. 10. 24.* *Jesus answered again, and said unto them, Children, How hard is it for them that trust in riches, to enter into the Kingdom of God! Vers. 25.* *It is easier for a Camel to go thorow the Eye of a Needle, than for a Rich man to enter into the Kingdom of God.*

Beware of Riches therefore, lest ye be insnared by them, and suffer loss in the Enjoyment of them: And with the Precious Words of the Apostle, I shall put an end to my Discourse, and pray it may be Profitable; And Commend you unto

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God,

God, and to the *Word* of his Grace,
which is able to build you up, and give
you an Inheritance among all them
which are Sanctified.



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A FEW
HYMNS,
OR,

Spiritual Songs;

Given forth by the Precious Spirit of the
Lord, without Study or Meditation,
in our Prison Habitation.

Concerning the Glorious Reign of CHRIST,
Babels Confusion, *Babylons* Downfal, and
Jacobs Rising, the Stones Smiting, *Zions*
Reviving, the Morning Stars Approach-
ing, Christ's Coronation, the Day of
New *Jerusalems* Glory Dawning.

With Songs of *Hallelujah* for Prison Consolations,
and Divine Refreshments; flowing from the
constant Streams of Precious Jesus,
the Precious Fountain;

To *Samuel Bradley*, and the rest of his fellow Com-
panions in Sufferings for the *Testimony* of Jesus.

*Psal. 106. 12. Then believed they his words, and they
sang his Praise.*

*Isa. 52. 8. Thy Watchman shall lift up the Voice, with
the Voice together shall they Sing.*

London, Printed for the Author, 1661.

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*A few Hymnes, Or, Spiritual
Songs, &c.*

Hymne, I.

1. **T**He *Song of Songs*, was *Solomons* ;
who was the Blessed Type
Of *Jesus Christ*, our Precious King,
that doth break forth with *Light* ;
2. For to Revive his *Remnant* dear,
that on him doth Attend ;
He will them lead in Pathes most sweet,
and also them defend.
3. Oh *Jesus* ! Come, thou Lovely one,
and do thy Children feed
With *Manna* sweet ; we do intreat,
to *Canaan* do us lead.
4. Come, let us take our fill of thee,
thou Fountain, Rare and Choice ;
Oh ! let us Live also with thee,
and hearken to thy Voice.

O 3

5, Though

5. Though Doubts appear, let us not fear,
our *King* he will draw nigh ;
And lead us to the Banquet sweet,
where we shall magnifie
6. The Name of *Christ*, our Precious *King*,
that will Redemption bring,
For all the Captives, in this Day,
and Praises they shall sing.
7. The Day is nigh, our *God* will come ;
by Faith we do it see :
That we shall see the Great High One,
and ever with him be.
8. By Faith we see the Day is nigh,
that *Babylon* shall Fall,
And *Christ* alone, he will be *King*,
who is our *All* in *All*.
9. His Foes shall bend, yea in that Day,
and Crumble to the dust,
And be as Stubble to his Bow,
when *Christ* comes, who is Just.
10. The Rightful *King* of Nations too,
and Govern he shall then ;
Then *Hallelujah* shall we sing,
among the Sons of Men.
11. This joyful Day is very nigh,
that Praises we shall sing ;
And *Jehovah* shall magnifie,
and Honour to him bring.

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The Second Prison Hymne.

1. The Day is nigh, that we shall see,
the Turtle in our Land ;
Then joyful will it be with them,
that with the *Lamb* do stand.
2. The *Winter day* shall over be,
when the *Turtle* is heard,
Then *Hallelujah* shall we sing,
when Graces thou afford.
3. Into the Banquet-House will he,
bring *Zion* in that day,
Refreshings he will them afford,
his *Banner* hee'l display.
4. A Joyful day then will it be,
when Flowers doth appear ;
The *Winter day*, it past shall be,
when *Turtle Dove* draws neer.
5. His *Banner*, Love : Oh ! then will be,
his Banquet very Choice,
His Precious Love he will unfold,
when we hear *Turtles* Voice.
6. A Banquet Rare, he will prepare,
and Flaggons full also ;
Most Precious will it be to them,
that follow Christ the Roe.

7. His Kisses sweet, will prove most rare,
to them that do him know,
That doth to Precious *Canaan* go,
his Love will over-flow.

8. Most Precious Love he will declare,
unto his *Remnant* dear,
In his sweet Bosome they shall lye,
That do him truly fear.

9. And *Canaan's* Lawes, they then shall
and skilful be therein, (know,
And Honour *Christ*, the lovely Roe,
his *Praises* they shall sing.

10. Though in the *Prisons* they now are,
Christ's Precious streams shall be.
A Refreshing to their Souls,
for *Canaan* they shall see.

11. The Prison-Bolts shall not them keep,
from *Zion's* Glory then ;
Of his rare Love we then shall taste,
and *Hallelujah* sing.

12. Christ's bosome Love we shall behold,
if Faithful we do keep;
His Mysteries he will unfold,
to them that are his Sheep.

13. Then skillful shall we be for him,
his *Praises* for to sing ;
The high Praise of our sweet God,
then surely shall we sing.

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14. Oh! Jesus, Come, thou Holy One,
and fill us with thy Love,
And let us Worship thee alone,
Oh! thou, our *Turtle Dove*.

15. Thy Praises Lord, let us set forth,
for Prison Love now here,
Let's honour him, who is our King,
who surely doth draw near.

16. Come, *Hallalujah* let us sing,
for Love to Prisoners here;
Yea, *Hallalujah* let us bring,
for *Christ* let us appear.

The 3d Prison Hymne, in the night season.

1. Distressed *Zion*! Lord now mind,
that *Bleeding* now doth lye;
Do thou appear, Oh! Lord draw near,
in thy Bosome let us lye.

2. Arise, Oh! Lord Jesus, we pray
consider what is done;
For thy own Name, Oh! Lord arise,
Oh! Thou the Holy One,

3. Though *Zion* bleed, Oh! Lord, arise,
and do thy Children help,
Do thou appear, Oh! Lord, we pray
the Bloudy Issue stench.

4. Dear

4. Dear Lord, Oh! Come, Oh! Come a-
remember thy sweet Word; (way,
For *Jacob*, Lord, do thou arise,
bring us to thy Record.

5. For Glorious things it speaks of thee ;
Jehovah, Wilt thou come ?
Thy Heavenly Presence let us see,
Oh! Thou the holy One.

6. Thy *Canaan* Glory let us see,
though Clouds doth now appear ;
In thy sweet Bosome let us be,
when thou, our *King*, draws near.

7. Let not thy *Zion* cast down be,
but Lord, do thou Revive
Their Precious Souls, with thy sweet Love,
and cause them for to thrive.

8. Thy Refreshings it will appear,
let them Rejoyce therein,
And joyful be in thee our *King*,
Thy Praises let them sing.

9. Though Darkness be, yet Light will
let *Zion* therefore wait, (come,
For full *Redemption* they shall see,
our *Faith*, let it not shake.

10. Let thy Children now feed on thee,
on thy sweet Promises ;
Oh! then Refreshed shall we be,
by thy sweet Choice Graces.

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11. Let them not fear, thou wilt appear,
 though Darkneſs be this Day;
 The Holy one, will ſurely come,
 his *Banner* to diſplay.

12. The Worm *Jacob* he ſhall Revive,
 though in the Duſt he lye,
 And few can him behold this day,
Jacob ſhall magnifie.

13. The Laws of *Zion* very pure,
 the time is very near,
 This glorious time God will prepare,
 Come *Zion*, do not fear.

14. God will Preſerve his little Ones,
 and tender will them keep,
 And they ſhall ſing, Praiſes to him,
 that are in truth his Sheep.

15. The Morning Star is very near,
 Come *Zion*, lets Rejoyce;
 Our God our guide he will appear,
 Oh! Worſhip Chriſt our Choice.

16. This Night Rejoyce for what you ſee,
 for dreadful will it be,
 Unto the *Babylonians* here,
 and *Zion* ſhall it ſee.

17. Lift up your Heads, Oh! *Remnant*
 and Praiſes ſing to him, (then,
 Set forth his Fame, yea, Praise his Name,
 who is the *Remnants King*.

18. His

18. His Reigning Day is very near,
 Oh! *Zion* live to him,
 And Honour him in every thing,
 Redemption he will bring.

19. Oh! Come Rejoyce, in Christ your
 and *Hallelujah* sing, (Choice,
 And hearken to his lovely Voice,
 and *Hallelujah* bring.

20. For Prison Love that doth appear,
 and Kindness choice also,
 Oh! *Hallelujah* let us sing,
 for *Canaan* let us go.

21. Though the Cross we now behold,
 Oh! Christ will us uphold.
 Then *Hallelujah* shall we sing,
 his Love he will unfold.

22. To those that Faithful be to him,
 and keep their Garments pure,
 Yea, *Hallelujah* shall they sing,
 and ever shall endure.

Hymne, 4.

1. Oh! Christ our *King*, to thee we sing,
 and Praise thy Name indeed,
 For thy sweet Love we do behold,
 Lets follow thee with speed.

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2. In Prison Goal, let us now sing,
for what by *Faith* we see,
And hearken to that lovely Voice,
that sets the Captives free.

3. The Day is nigh, our God draws near,
his *Throne* appears apace ;
The *Babylonians* then shall fly :
Come *Zion*, run the Race.

4. In Linnen Clear, let us appear,
the *Lamb* is coming forth ;
No ground we have at all to fear,
his Love it will break forth.

5. *Babel* shall down, our Lord will Crown
his *Remnant* here indeed
With Victory, you shall it see,
that follow Christ with speed.

6. The Holy One will surely Come,
the Prisons he will shake,
Our Glorious *King* he will thus come,
this day let us then wait.

7. Thy Prisoners, Lord, we pray uphold,
that men appoint to die,
And in thy Bosome let them be,
and there, Lord, let them lye.

8. That *Hallelujah* they may sing,
that doth dear Jesus own ;
And *Hallelujah* let us bring,
to Christ up to the *Throne*.

9. Dear

9. Dear Lord arise, and make us all
to Plead for thee indeed;
Do thou them own, and them alone,
that doth on thee now feed.

10. Thy *Canaan* Food, Dear Lord send
into this Goal we Pray; (down,
That we may Worship Christ alone,
and none but him obey.

Hymne, 5.

1. Thou Fountain sweet, stream out we
with streams that prove most rare, (pray,
Thy heavenly Beams let us enjoy,
to thee let us draw near.

2. In *Canaan*, Lord, let us now feed,
of *Manna* from on High,
On that sweet Food, let us now feed,
and in thy Bosome lye.

3. The Fountain clear, let it appear,
the streams that runs most sweet,
Let us behold, do thou unfold,
Thy Mysterics that are deep.

4. Come let us see and understand,
thy Law what it Contains,
Thy Glorious Kingdom is at hand,
then *Zions* King shall Reign.

5. Oh!

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5. Oh ! Let us know, before we go,
what thou wouldst have us do ;
For we would follow that sweet Roe,
that doth afford sweet dew.
6. Unto thy Throne, let us now come,
that Habitation Rare,
And Worship thee, the Holy One,
and Walk, dear Lord, in fear.
7. Sweet Lord, we pray thee, do us lead,
in Pastures Green, we pray ;
And by the Waters sweet also,
that we may thee obey.
8. Come Jesus, Come ; Oh ! Come away,
and lead us by thy *Light*,
That thy sweet *Word* we may obey,
all our Corruptions smite.
9. That Faithful Lord we may now be,
to follow thee with speed,
And of thee talk, and also Walk,
that doth the *Remnant* feed.
10. Oh ! Hasten Lord, Oh ! Come away,
let us behold, and see,
That thou the Scepter now wilt sway,
and *King* alone wilt be.
11. Thy *Throne* most glorious is indeed,
and Powerful also,
For *Christ* our *King*, he doth draw nigh,
to his Laws let us go.

12. Then

12. Then *Hallalujah* shall we sing,
his choice Love doth break forth ;
Yea, *Hallalujah* must we sing,
to Christ, who is of worth.

13. For Prison Love, we must Rejoyce,
and Prison Visits too ;
Oh ! Praise his Name, his Love proclame,
that doth afford sweet dew.

14. *Hallalujah*, lets sing to him,
and never more Complain,
For Christ alone, upon the *Throne*,
indeed must surely Reign.

Hymne, 6.

1. A *Morning Hymne*, let us now sing,
and Praise our God this day ;
Set forth his Fame, and him Proclame,
yea, *Jacobs* God alway.

2. Oh ! Praise the Lord, Oh ! Praise his
for Love it doth abound, (Name,
His Lawes Proclame, set forth his Name,
sing *Hallalujah* round.

3. His Love indeed is very Choice,
come Praise ye *Zions* King ;
On him attend, he will defend
us from the Man of Sin.

4. And

4. And in his Bosome we shall lye,
if that we Faithful be,
In Faith to Christ let us draw nigh,
more Mysteries we shall see.
5. The Kingdoms Glory we shall see,
if Faithful we do keep,
In Holy Covenant we shall be,
which Covenant none can break.
6. A Covenant free, our God hath made,
and Everlasting too,
As he indeed alone hath said,
although it doth not grow.
7. Yea, Mercy Choice we shall enjoy,
in this sweet Covenant,
Then surely none shall us annoy,
though *Babel's* Brats do taunt.
8. The Day is near, Christ will appear,
to free his *Remnant* sure,
From Slavery, they then shall be ;
this Christ he will procure.
9. For Christs choice Love let us rejoyce,
and *Hallelujah* sing ;
And hearken to his Precious Voice,
that will destroy all sin.
10. For Prison Love, Oh ! Praise his
and Prison Peace also ; (Name,
For Prison Banquets that are sweet,
Oh ! Praise the Precious Roe.

11. For Prison Streams, let us Rejoyce,
and *Hallalujah* sing ;

For Prison Light, that proves so Choice,
let us now Praise our *King*.

12. For Prison Food, and Bread also,
Oh ! *Hallalujah* sing ;

For Prison Streams do over-flow,
Oh ! Magnifie our *King*.

13. For Prison Consolations Great,
Come *Hallalujah* sing,

The Yoaks & Bonds, our Lord will break,
Redemption he will bring.

14. For Prison *Hallalujah* Songs,

Oh ! Praise the Name of him,
And set him forth, that is of worth,
That doth Deliverance bring.

15. Oh ! *Hallalujah* let us sing,
and praise his Glorious Name ;

For Christ alone he must be *King*,
his Glory none shall stain.

Hymne, 7.

1. Come Children dear, in holy fear,
and Praises let us sing ;

The Precious Kingdom doth draw near,
where Christ alone is King.

2. The

2. The day is near, our Lord will come,
let's follow him with speed ;
And honour Christ the Holy One,
that doth the *Remnant* feed.
3. Oh ! lead us in those lovely streams,
that are Refreshings too ;
Thy Children here, dear Lord appear,
let's Worship Christ anew.
4. Dear Precious Christ, Oh ! Come away,
and do thy Children lead,
Into *Zions* most precious way,
on *Manna* let us feed.
5. Thy Glory great, and sweet also,
Revive us now therewith,
Let's Walk with thee, and thee alone,
though, Lord, we are unfit.
6. Oh ! let us see thy lovely streams,
thy Precious Love let's know ;
And let us see thy lovely Beams,
Oh ! thou the blessed *Roe*,
7. That on the Mountains will then skip,
Oh ! Come, yea, Come away,
And let us see, that thou wilt be,
our Guide, and eke our Stay.
8. Thy Flaggons sweet, Lord, let's behold,
that lovely is indeed,
The Kingdoms Glory, Lord unfold,
let's follow thee with speed.

9. Thy Churches, Lord, do thou Protect,
and fill them with thy Love ;
Their Precious Souls do thou direct,
and make them live above.

10. Oh ! keep them Close, dear Lord, we
thy Covenant let them keep ; (pray,
Thy Presence also let them see,
who are thy Precious Sheep.

11. Oh ! Praise the Lord, for Prison Love
to us doth flow indeed,
Come let us see, that thou wilt be
our God, and eke our Guide.

12. Oh ! *Hallelujah* let us sing,
for what by Faith we see ;
Come, *Hallelujah* let us sing,
for Prison Liberty.

13. Yea, *Hallelujah* let us sing,
for Bonds are sweet indeed ;
Oh ! Praise his Name, set forth Christ's
that doth his Prisoners feed. (Fame,

14. And *Hallelujah* let us sing,
the Day is very nigh,
That we shall see, our King to be,
upon his Throne most High.

Hymns,

Hymne, 8.

1. Dear *Lord*, dear *King*, dear Precious
do thou our Souls Refresh, (*Christ*,
And lead us by thy Precious Spirit,
to thee we do Address.
2. Come precious *Lord*, Come precious
break forth we do thee pray, (*King*,
Do thou, O Lord, Redemption bring,
make us *Christ* to obey.
3. Come *Lord*, O Come, we do intreat,
and guide us we thee pray,
In *Zions* Precious wayes, dear Lord,
then shall we thee obey.
4. Thy Kingdom *Love*, and Kingdom
do thou discover here; (*Light*,
Thy Love maintain, let us refrain,
from that which is not pure.
5. Thy Kingdom *Light*, let it break forth,
Dear Lord, we do thee pray,
Do thou appear, Oh! now draw near,
thy Lawes let us obey.
6. The *Babylonians*, make them lye,
in thy appointed time;
Their Kingdom, Lord, do thou destroy :
let us never decline

7. Thy precious wayes thou King of Saints:
but terrible now be,
Unto all those, that Christ oppose ;
thy Foes cause for to flee.

8. The New *Jerusalem's* Glory,
Oh ! let us now behold ,
That blessed Day, Lord let us see,
more Choice than *Ophir* Gold.

9. Dear Lord, Oh ! Come, we do intreat,
prepare thy *Remnant* here,
Thy Heavenly Presence for to meet,
Lord, cast away all fear.

10. To *Zions* Lawes let us now bend,
and Faithful be also ;
Thy precious *Remnant*, Lord, defend ;
for *Canaan* let us go.

11. That *Paradise*, most sweet, most choice,
let it hasten indeed ;
Let us hearken to thy sweet Voice,
that makes us run with speed.

12. Thy Captives, Lord, Remember here,
thy Visits let them see,
And let all those, with thy Love close,
and with thee ever be.

13. Of thy sweet Love, Oh ! Thou our
let us now take our fill, (Dove,
Of Joy and Peace, Graces also,
O God of Israel.

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14. Come, *Hallelujah* let us sing,
the Day is drawing nigh,
That Christ alone, he must be *King*,
his Lawes, Oh ! Magnifie.
15. Prepare, O Lord, thy Children here,
to meet with thee indeed,
That we may Worship thee in fear,
and follow Christ with speed.
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Hymne, 9.

1. To *Christ* let's Cry, both night & day,
let us breath all to him ;
Oh ! seek his face, attend his Grace,
his Praises let us sing.
2. Let us now Cry, to God most High,
that he will now appear,
To pour Contempt upon all those,
that will not Christ now fear.
3. Revive, O Lord, thy Righteous
break forth at an high rate, (Cause,
And level lay, *Babel* this Day,
dear Lord, we do intreat.
4. The Counsel of *Ahitophel*,
do thou Confound indeed.
And overturn, yea, *Babylon*,
that makes poor *Zion* bleed.

5. Pull down, O Lord, pull down we pray,
the *Antichristian* Seat,
Let *Babel* fall, Come let us call,
for Vengeance we intreat.

6. The *Antichristian* Lawes, O Lord,
and Government also,
Do thou pull down, thou great Renown,
by thy most precious glo---.

7. Thy Spirit sweet, we do intreat,
the Yoak, O Lord, now break ;
Freedom let come, thou Holy One,
we do thee now intreat.

8. Thy Prisoners Dear, sweet Lord now
whom men intend to Slay, (keep,
Their wicked *Counsels*, Lord, now break,
let them escape away.

9. The Wisdom of the *Wise*, Confound,
according to thy Word ;
And let them see, that thou wilt be
their Life, and Grace afford,

10. That Plead for thy most Righteous
and Favour it also; (Cause,
Discover more to them thy mind ;
thy Mysteries let them know.

11. Thy Servants, Lord, do thou uphold,
and Faithful do them keep ;
Thy Love to them do thou unfold,
Dear Lord, let them not shrink.

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12. Thy Voice most sweet, and rare also,
Dear Lord, let them it hear,
And walk with thee, as they do go:
doubtless thou wilt appear.

13. Sweet Lord, thy Children that are here,
Oh! let us Worship thee;
For *Zion* Plead, dear Lord, us lead
to perfect Liberty.

14. Come, let us sing, Praises to him,
in Night, as well as Day;
Oh! *Hallelujah* let us sing;
his Love he will display.

15. Come, *Hallelujah* let us Cry,
for Meeting it proves sweet;
At thy sweet *Throne*, let us now lye,
Jehovah, we intreat.

16. For thy sweet Love, cause us to sing,
and Praise thy Glorious Name,
Come, *Hallelujah* let us sing,
to Christ, yea, for the same.

17. Oh! *Hallelujah* let us sing,
for Kingdom *Light* is sweet;
Come *Praises* let us, Oh! now bring,
to Christ that doth us meet.

18. Let us indeed, who are now here,
Oh! Wait upon this King;
And Praise his Name, set forth his Fame,
and *Hallelujah* sing.

Hymne,

Hymne, 10.

1. We joy in thee, Oh ! King of Saints,
who art most Precious to
Thy *Remnant* here : O Lord Appear,
let us feel thy sweet dew.
2. Oh ! Precious Lord, do thou now come,
and feed us with thy Love,
Thy Precious Light let us behold,
Oh thou the *Precious Dove*.
3. For thy sweet Beams, we must rejoyce,
and *Hallelujah* sing,
And hearken will to thy sweet Voice,
who art the *Remnants* King.
4. Oh ! Come away, do thou not stay,
Thy Lawes let us behold;
Thy Precious Love let us now see,
that is more Choice than Gold.
5. Thou Precious One, Oh ! Come away,
and *Babylon*, Lord, shake
Her *Throne*, O Lord, do thou pull down,
Her Kingdom do thou break.
6. Avenge the *Blood* of thy dear Ones,
that Cry aloud to thee ;
Do thou them hear, and, Lord, Appear,
and set the Captives free.

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7. Let the *Stone smite*, and *Conquer* quite,
O Lord, the King of Saints ;
The Mountains great, do thou them break,
their Kingdom, Lord, lay waste.
8. Thou Precious *Lamb*, do thou now
upon the Mountains sweet, (Come,
Thy precious Son, the Holy One,
his Presence let us meet.
9. The Conquest day, let us behold,
and *Hallelujah* sing,
The Kingdom Mysteries, Lord, unfold ;
let Christ our Lord be King.
10. Thy Children dear, Redeem O Lord,
From Prison-Holes, we Pray :
Let's Worship thee with one accord,
and thy sweet Lawes obey.
11. Let Goals be sweet, dear Lord, we pray,
to all thy Children dear ;
And let us live with one accord,
and Worship thee in fear.
12. Come, *Hallelujah* let us sing,
Christ's Love it doth abound ;
Yea, *Hallelujah* let us bring,
to Jesus Christ now round.
13. Oh ! Praise our King, yea, Praises sing,
the Day is near indeed,
That Christ he will Redemption bring ;
Oh ! follow Christ with speed.

14. Sing

14. Sing Praise, for Prison Love, now here,
for Christ he doth us feed ;
With Christ our Dove, let's live above,
on *Manna* we shall feed.

15. Come Praise our King, Oh ! Praises
and never more Complain ; (sing,
The Day is near, Christ will appear,
and he alone shall Reign.

Hymne, II.

1. For thy sweet Love, let us Rejoyce,
and for Refreshings too ;
Come hearken to the Lovely Voice,
that doth afford sweet dew.
2. Oh ! Praise the Lord, Oh ! Praise our
his Love is very Choice, (King,
Come, let us sing Praises to him ;
attend now his sweet Voice,
3. And wait for Answers of your Prayers,
for certain it will come :
The *Babylonians* they shall fall,
by Christ the Holy One.
4. The Worm *Jacob*, it shall then thrash
the Mountains here on Earth,
Gods Battle-Ax, and Weapon to,
Yea, though he be but Dust.

5. A Weapon sharp, *Jacob* shall prove,
the Mountains he shall trace,
And *Babylon* he shall Remove,
Jacob can do no less.

6. His *Horn* the Lord he will maintain,
his Feet they are as Brass ;
The Kingdom of the Lord hee'l gain,
and strike through will at last.

7. The *Little Stone*, it will prevail;
for it will grow apace,
Until it be a Mountain Great,
and fill the Earth at last.

8. The *Little Stone*, yea, smite it shall,
the Image of the Beast ;
Then Conquest day it will appear,
to God now make Request.

9. The Mountain of the Lord shall be,
Exalted then on High ;
The Law from *Zion* then shall flee,
and *Babylon* shall die.

10. Christs Kingdom shall advanced be,
Oh! *Zion*, in that Day,
Among the Sons of Men on Earth,
the Scepter Christ shall sway.

11. Then *Hallelujah* shall be sung,
by *Zions* Children here ;
To Christ their King, the Holy One,
when he shall thus appear.

12. For

12. For what by *Faith* we do behold,
Come, *Hallelujah* sing;
The *Stone Mysteries* Christ will unfold,
his Praises let us sing.

13. Oh! Praises sing to Christ our King,
who is our Life and Stay,
Come, Praises sing to him alone,
his Work will not delay.

Hymne, 12.

1. Thou Fountain sweet, do thou us meet,
and do our Souls Revive;
Dear Lord, Oh! Come we do intreat,
and Cause us for to thrive.
2. Anoint us Lord, with thy sweet Spirit,
and Let thy Children know,
The Kingdom, Lord, they shall Inherit,
by thy most Precious glo---.
3. Let us behold thy Glory sweet,
the *Canaan* Land we pray,
Our sweet *Beloved* let us meet,
and his sweet Law obey.
4. Do us Revive, and make us know,
the Rivers that are clear,
And let us feel the Heavenly glo---,
that makes us thee to fear.

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5. The Kingdom Love, and Kingdom
 dear Lord, do thou unfold, (Light,
 And make thy Children live above ;
 in Love let's not be cold.

6. The Kingdom Zeal, and Kingdom
 do thou Discover here, (Light,
 Let's Worship thee, and ever be,
 Honouring our King in fear.

7. Oh ! Jesus, Come, thou Holy One,
 thy Glory to display,
 And lead us by thy sweet *U*nction,
 dear Lord, do not delay.

8. That *Canaan* Love, and *Canaan* Light,
 our Portion now may be ;
 Then shall we Love, the *Turtle Dove*,
 and ever with him be.

9. Thy Healing Wings, let us behold,
 Oh ! thou, our Precious Lord,
 And Graces do us now afford,
 we Pray with one accord.

10. Thou Bright and Glorious *Star*, Oh !
 break forth with precious *Light*, (come,
 Wee'l Honour thee, the Holy One,
 Thy Children, Lord, Unite.

11. Oh ! lead us to the Pastures sweet,
 where Love, Oh ! Lord, Distil,
 The Heavenly Son, let us there meet,
 and do our Vessels fill.

12. With

12. With thy sweet Liquor from above;
 then Praises will we sing,
 And Honour Christ our Precious Love,
 and *Hallelujah* bring.

13. The Clouds dispel, dear Lord, we
 let Darknes pass away, (pray,
 Let Precious Beams, & heavenly streams,
 come in the room, we pray.

14. Oh! *Hallelujah* must we sing,
 for tender Love indeed;
 Yea, *Hallelujah* will we sing,
 unto our King with speed.

15. For Prison Love, and Prison Light,
 sing Praise we will to thee,
 Thy Children here, dear Lord, will sing
Hallelujah, O all ye.

Hymne, 13.

1. We wait on thee, thou King of Saints,
 thy Love and Light let be
 Poured forth upon thy Children dear,
 thy tender Love let's see.

2. Oh! Precious Christ, . Oh! Precious
 beam forth we do thee pray, (King,
 With Precious Kingdom Light, O Lord,
 let's none but thee obey.

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3. Most tender Lord, and precious Guide,
thy Tabernacle love,
Do thou unfold, Oh ! *Ophir* Gold,
and make us live above.

4. In thy Glorious Kingdom, O Lord,
let us surmount indeed ;
And *Hallelujah* let us sing,
on Precious *Manna* feed.

5. Oh ! Jesus come, we do intreat,
Refresh us with thy Love ;
And let us lye at thy sweet feet,
Oh ! thou, our precious *Dove*.

6. In thy sweet Bosome take us up,
let's take our fill of thee ;
Of thy sweet Cup, let us now sup,
and in thy Bosome be.

7. A *Patmose* Oyl, let this now be,
as *John* of old did see ;
Thy Revelation Love unfold,
at thy Teachings sweet let's be.

8. And learn thy Love, dear Lord, we
Come, now let us be kind ; (pray,
Thy Mysteries we then shall see,
when the *Uction* we find.

9. Thy Gospel Light, and Gospel Love,
in Prison, Lord, unfold ;
Then *Patmose* Oyl, most sweet shall be,
when Mysteries we behold.

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10. Unfolded here, by God most clear,
 then Praises shall we sing;
 And honour thee, and thee indeed,
 who art the *Remnants* King.

11. Let *Babel* fall, dear Lord, draw near,
 arise as Lord of old ;
 In Mount *Perezem* thou didst appear,
 thy Glory to unfold.

12. Come Lord, O come ; O come away,
 thy Foes are very great ;
 And *Canaan* Laws let us obey,
 thy Foes do thou defeat.

13. Then *Hallelujah* will we sing,
 when *Babylon* shall fall ;
 And *Hallelujah* shall we sing,
 to *Christ* our *All in All*.

Hymne, 14.

1. Oh ! Precious King, Oh ! Precious One,
 annoint us with thy Spirit ;
 And take us up in Bosome Love,
 thy Kingdom let's inherit.

2. Oh ! lead us in those pleasant Paths,
 where our *Beloved* goes ;
 And let us take our fill of thee.
 with *Promises* let's close.

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3. Oh! Jesus come, thou Holy One,
with Beams of Precious Light;
Thy Kingdom Glory, Lord declare,
the *Remnant* now Unite.
4. That we may act in thy sweet fear,
in thy appointed time;
And the *Alarm* let us hear,
the perfect way let's find.
5. That we may active be for thee,
what thou wouldst have us do;
Lord, here we are, do thou draw near,
and for thee let us go.
6. Though wayes be dark and difficult,
annointing let it come;
Then skilful we, for thee shalt be,
Oh! thou the Holy One.
7. Drop down thy Spirit, O Lord, we pray,
and active let us be,
To follow thee in *Zions* way,
then Victory we shall see.
8. Upon the *Whore*, that Strumpet great,
when *Jehovah* comes out;
The *Babylonians* then shall fly,
hee'l put them to the Rout.
9. Prepare, O God, thy *Remnant* here,
and all the World throughout;
That ready, Lord, they then may be,
for *Babylon* to Rout.

10. That now would fain, thy Glory stain,
Dear Lord, do thou appear ;
Thy Excellent Glory now make known,
to thee we will draw near.

11. And *Hallalujah* sing this Night,
for thy rich Love indeed ;
And Praises sing, to Christ our King,
and follow him with speed.

12. For thy great Love, and favour to
thy Prisoners round about ;
Yea, *Hallalujah* will we sing,
to Jesus without doubt.

13. Yea, *Hallalujah* will we sing,
for Prison Smiles indeed ;
And Prison Love, from thee above,
that doth thy Prisoners feed.

14. For *Daily Bread* we must now sing,
And inward Kindness too,
Our God he doth it now afford,
Oh ! Sing for Heavenly dew.

Hymne, 15.

1. O God most high, do thou draw nigh,
unto thy Children here :
Come let us see thy Presence sweet,
and Worship thee in fear.

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2. Thy precious Love, dear Lord, unfold ;
and lead us by thy *Light* ;
And take us up in thy sweet Spirit,
Corruptions do thou smite.
3. Dear Lord, unfold thy Precious Law,
and let us take our fill,
Of thy most Precious Glorious *Light*,
in *Canaan* let us dwell.
4. Let us behold thy Glorious works,
that thou wilt do on Earth ;
And let us see that thou wilt be
our God, though we are durt.
5. Thy *Canaan Light*, and *Canaan Fruit*,
make known to us we Pray,
In thy most Precious *Path*, Lord, lead
thy Children in this Day.
6. Thy Tabernacle, let's behold,
and skilful be therein ;
That we may see thou wilt unfold,
what there is, Lord, within.
7. The *Vail* do thou now take away,
the *Clouds* do thou dispel ;
Then shall we thee our Lord obey.
when Graces doth Excel.
8. The *Altar Glory* let us see,
and *Cherubims* about ;
Thy *Precious Fire*, let us behold,
all *Smokes* do thou put out.

9. The *Curtains* draw, dear Lord, we pray;
the *Mercy Seat* let's see:

Thy *Precious Lawes* do thou unfold,
in thy *Mount* let us be.

10. That we may know thy *Holy Will*,
and *Holy Law* also:

Thy *Precious Spirit* do thou Distil,
fill us with that sweet glo---.

11. That thy sweet *Throne* we may behold,
and *Angels* round about,
Singing of *Praises* unto thee,
our *King*, without all doubt.

12. Upon Mount *Zion* let us see,
the *Precious Lamb* indeed;
And in Mount *Zion* let us be,
on *Manna* let us feed.

13. The *Fathers Mark* let us now own,
who are the *Sealed Number*:
His *Praises* then, Come let us sing,
and think it then no wonder.

14. Our *Garments* clean, let us then keep,
let none us here defile;
We shall appear to be his *Sheep*,
if we do not Recoil.

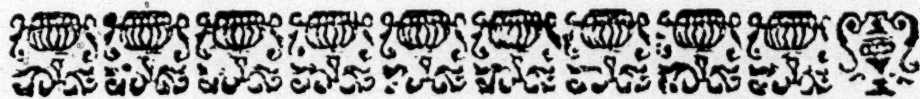
15. With *Perseverance* let us go,
to *Habitation* sweet,
His *Holy Will* then shall we know,
when *Jehovah* we meet.

16. Then

16. Then *Hallelujah* shall we sing,
and Magnifie his *Name* :
His *Laves* Proclame, set forth his Fame,
Christ's Glory none shall stain.

17. Oh ! Praise this God, Oh ! *Praises* sing,
for what by *Faith* we see ;
The *Day* is near, *Christ* will appear,
in *Canaan* we shall be.

18. And *Praises* sing, to *Christ* our *King*,
and never more Complain ;
But *Hallelujah* shall we sing,
for *Christ* alone shall Reign.



T H E E N D.

